

China Reconstructs

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Front: A young Kazakh musician from the Sinkiang Uighur Autonomous Region in northwest China. Photo by Hsu Pang.

Back: Tienchih Lake in the Tien Shan Mountains of Sinkiang.

Inside front: Winter scene in White Pagoda Hill Park, Lanchow, Kansu province. Photo by Chen Chin-hsin.

SUPPLEMENT:

Gateway to Chinese

What Our Friends Say

FOR many weeks now, new year's greetings from our readers in every part of the world have been pouring into the mail room at *China Reconstructs*. As we open letter after letter, it is not merely the lines of writing we see, but the faces of our many friends. True, these are all people we have not met, yet how close they really seem to us. Whether many pages neatly typed, or just a few sentences hastily written out, the letters carry the deep feelings, cherished hopes and views which our readers want to share with us.

Oddly enough, or perhaps not odd at all in these times, the letters, though coming from greatly different countries, generally contain similar sentiments and express concern with the same things. They express appreciation for each new victory we win in our economic construction: the 12,000-ton hydraulic press designed and built by China's workers and engineers; the automobile plant that sprang up from scrap; the many technical innovations and achievements in labour emulation reported in our magazine. As we see it, this is because our readers in many lands face or are engaged in the same task of building their own national economies. In this, an exchange of ideas and experience is helpful.

As China builds socialism, she is conducting many experiments: leaders of the people are labouring together with the workers and peasants; students in work-study schools are growing up to become builders of socialism of a new type; artists in every field are succeeding in developing time-honoured art forms — such as the traditional Peking Opera and classical ballet — to express the themes of today's revolutionary life. These experiments need constantly to be analysed, summed up and improved upon, and there are defects yet to be overcome. But whatever the creative attempt, it is greeted with sympathy and keen interest by our friends abroad. They urge our people to persist.

HOW did China's revolution succeed? We want to know more," demand many, many friends from Asia, Africa and Latin America, for they know that the Chinese people, like them, suffered from imperialist aggression and that we now face a common enemy together.

After going through our pages reflecting the Chinese people's solidarity with the heroic peoples of Vietnam or the Congo (L) or the Dominican Republic, reader after reader encourages us with words like "You've done right! We're with you!" Even from the heartland of imperialism itself — the United States — come letters through which we can hear the anger of an awakening people who stand up against their war-criminal rulers: "Down with U.S. aggression!"

The trust and friendship of our readers inspire everyone on the staff to work still harder to produce a magazine satisfying their needs and wishes. Although their letters are addressed to *China Reconstructs*, we realize that the friendship expressed is for the entire Chinese people, and this makes us aware how closely China's struggle is bound up with that of all the world's peoples.

SIXTEEN YEARS OF LIBERATION

Soong Ching Ling

SIXTEEN YEARS have passed since Chairman Mao Tse-tung announced to the world from atop Tien An Men, symbol of China's enduring culture and the indestructible strength of our nation, that the Chinese people had broken their chains, stood up and taken their destiny into their own hands. The significance of that event has grown with the years.

The old China has become the new China. Gone is the poor and backward country, wracked with disease, famine and flood. In its place is a China vibrantly alive as it bests nature and takes firm strides toward prosperity. Our people are scaling the heights of education, science and culture. Epidemics have been wiped out and health work generally has made tremendous advances. Famine can no longer stalk our land, for ours is a collective society and we are organized against it.

Gone is the chaotic semblance of a state, riddled with corruption, the slave of imperialism and the oppressor of the people. It has been overthrown by the armed struggle of the masses led by the great Chinese Communist Party and Chairman Mao Tse-tung, and we have erected in its place the People's Republic of China. This is a proletarian dictatorship which has united our country as never before and brought together our nationalities in fraternal solidarity. All those entrusted with the affairs of state are democratically elected and directly accountable to their constituents. China is no longer a slave to anyone, but rises among the nations fully independent.

No longer can anyone use the insulting phrase "sick man of Asia" in reference to our country. China is brimming with health and vigour, a great power, yet one that is resolute in defending principle and punctilious in respecting other countries, big or small, a never-wavering champion of the right of all nations to their sovereignty, sparing no effort in support of all peoples in their struggles for social and economic progress.

Sixteen years is not a long period of time. Yet during it, China has climbed out of the depths to high pinnacles. This result is due to the magnificent efforts of the Chinese people in revolution and construction. But such an outpouring of energy and talent would not have been forthcoming without a

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Self-reliance: Building site of Kirin Fertilizer Plant, designed and built by Chinese engineers and workers.
Liu En-tai

leadership able to devise the correct domestic and foreign policies. At the centre of our successes is the Chinese Communist Party which, with Chairman Mao Tse-tung at the head, has applied the truths of Marxism-Leninism according to the concrete conditions in China. In the process of formulating the theses which have guided the Chinese people in overcoming seemingly insurmountable obstacles to win earth-shaking victories in every field, Chairman Mao Tse-tung has further developed Marxism-Leninism in an era of the combination of the proletarian revolution with the national liberation movement in the final world-wide assault of the peoples upon imperialism and colonialism.

I

IN these sixteen years we Chinese people have proceeded from the victory of our people's democratic revolution, in which we overthrew the rule of imperialism, feudalism and bureaucrat-capitalism, to that of our socialist revolution, in which we have erected a socialist economy based on the ownership of the whole people, and then carried through socialist transformation of agriculture and private industry and commerce. With political power in the hands of the labouring people, the transformation was effected in a peaceful way. This does not mean no sharp class struggle was entailed. However, with the economic roots of capitalism eradicated, bourgeois influence in our country is mainly confined to the political and ideological spheres. Through repeated socialist education campaigns, decisive victories have been won for the socialist revolution along these fronts as well.

OUR SOCIALIST CONSTRUCTION has been continuing apace since 1953. We have completed two five-year plans, and a third is now being mapped. Momentous gains have been made in the industrialization of our country. This has been especially true since 1958, when the Communist Party called for the implementation of the General Line of going all out, aiming high and building socialism with more, faster, better and more economical results. Industry is now rationally distributed throughout all the regions of our land. Today China can meet her own needs in ordinary types of machine tools and in addition build precision, heavy-duty, automatic, semi-automatic and specialized machine tools and equip engineering and other plants with a very wide range of complete sets of machinery.

It was also in 1958 that the people's communes were organized throughout our rural areas. They constitute a new form of social organization which grew up on the foundation of the advanced agricultural producers' cooperatives. The commune integrates industry, agriculture, trade, education and military affairs, organizes production as well as the livelihood of its members, and merges into one the commune administration and the basic unit of state power in the countryside. It still represents socialist collective ownership. The basic ownership at present is that of the production team (or sometimes the production brigade, originally the agricultural producers' cooperative), but a part of the ownership is vested in the commune and contains elements of ownership by the whole people. It is this latter part which is growing, and is accumulating the economic basis in agriculture for the intensive application of science, step-by-step mechanization, widespread water conservancy and electrification. Already the appearance of the Chinese countryside has radically changed.

In the past four years successive rich harvests have been brought in, despite bad weather conditions in various parts of the country from time to time. The rapid development of the productive forces in our countryside proves the efficacy of the people's communes, and as Chairman Liu Shao-chi has said:

... we have in practice discovered the road that, under the prevailing conditions in our country, will lead to the gradual transition from socialist collective ownership to socialist ownership by the whole people, and to the future gradual transition from socialism to communism in the countryside.*

UNDER the Communist Party's Three Red Banners — the General Line for Socialist Construction, the Big Leap Forward and the People's Communes — industry and agriculture have gained a very good position for further progress. This is reflected in the constantly improving standard of living for our 650 million people. Staple foodstuffs are in good supply and their prices have remained practically the same for over fourteen years. Price reductions for necessities and other consumer goods are put into effect several times a year. Meat, fish, eggs and vegetables are plentiful and cheap. The shops are well stocked with a wide range of merchandise and trade is brisk wherever one goes, in the cities or the smallest country villages. Our economy and our people have fully recovered from the three difficult years (1959-61) when we were hit by successive grave

*Liu Shao-chi: *The Victory of Marxism-Leninism in China*.

natural disasters. We overcame these difficulties, relying solely on our own efforts. Now we face the future full of confidence that nothing can deter our further rapid development toward our goal, to make China a nation with an advanced industry, an advanced agriculture, an advanced culture and science, and an impregnable national defence.

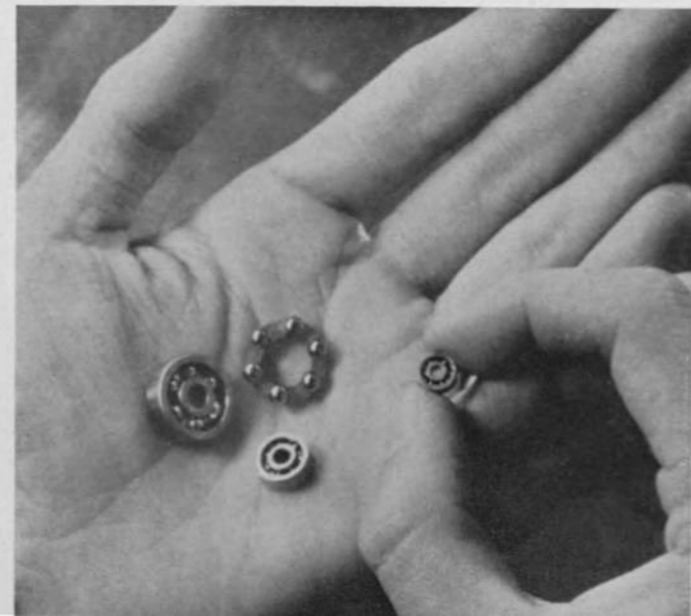
CHINA'S FOREIGN POLICY also has its general line, which has been the same from the first day of liberation. Ours is a country where the working people have taken power. Naturally our sympathies are with the exploited and oppressed of the world. We raise high the banners: "Workers of all countries, Unite!" and "Oppressed nations of the world, Unite!" To give full support to all oppressed classes and nations in their just revolutionary struggles — this we consider our duty as proletarian internationalists.

A key point in our foreign relations is our high estimate of the socialist camp. In our eyes, it is not only a body of socialist states, but belongs to the working people of the world. To them it is the wave of the future. Hence, in its actions as a part of the socialist camp, each member country must conduct itself so as to further inspire and support the peoples of the world in their daily struggles. In relations within our camp, China has always advocated full equality among nations, and mutual respect for each other's sovereignty, mutual support and assistance. Our words and deeds as socialist states should be the example of living proletarian internationalism.

At the same time, China has normal and friendly relations with many other countries around the world. Up to the present, we have established diplomatic relations with fifty states. In trade we deal with more than 120 countries and regions on the basis of equality, mutual benefit and mutual need. In all of these relations we adhere strictly to the Five Principles of Peaceful Coexistence and the Ten Principles of Bandung, of which China was one of the chief originators and supporters.

Our contacts are especially close with the nations and peoples of Asia, Africa and Latin America, with whom we share a common history of oppression by

Self-reliance: Among China's new products are these miniature ball bearings, made in Shanghai. Chang Ping



imperialism and colonialism and a common history of struggle against these monsters. With them, too, we now share a common aspiration to build up our countries economically and culturally. China contributes to the extent of its resources to this historic endeavour by the newly emerging nations to achieve political and economic independence. Our guiding principle here is that all nations should be self-reliant, and whatever help we can offer is intended to forward this concept. But we also see this relationship as one of mutual help. The idea of national egoism or great nation chauvinism is foreign to our words or actions.

FINALLY, China is absolutely uncompromising in its opposition to imperialism. We stand in the very forefront of the struggle against the main enemy of all the peoples — U.S. imperialism. The Chinese people use every opportunity to expose the vicious nature of the anti-communist, anti-popular actions and propaganda of U.S. imperialism in Vietnam, Laos, Korea, the Congo (L), throughout Latin America, and in the United States itself where it oppresses the Negro people and all those who oppose the war and aggressive policies of the ruling clique of monopoly capitalists. We are especially alert to the hostility and conspiracies of the U.S. imperialists against the members of the socialist camp. Their aim is to disintegrate our unity from within by first "softening up" this or that member country through the infusion of bourgeois ideology, and then to pick us off one by one. China has always stood for unity and mutual support in our confrontation of imperialism, in a tit-for-tat struggle to meet the challenge of reaction wherever it might occur in the world.

The general lines guiding China's socialist revolution and construction, and for its foreign trade and foreign relations, have proved correct in the test of everyday life. Internally, although we still have much hard work to do, our people already hold in their hands the results of our advance in the past sixteen years. They have brilliant prospects ahead of them, which they are now in the process of materializing. Externally, China's prestige has never been higher in the world. People everywhere want to know China's view on important international questions. The roar of protest that emanates from the throats of the 650 million Chinese people at every injustice committed by the imperialists and reactionaries is something that they must take into account.

II

ALL OF THIS means that the Chinese revolution, following the October Socialist Revolution in the Soviet Union, has become one of the "locomotives" of history. Every year thousands of visitors from abroad come to our land. They want to know how China was able to rise on her own feet, chip off the rust of outmoded customs and thinking and strike out fearlessly on her own path, moulding a new national personality in the midst of stern class struggles and in the struggle for production and for the mastery of science. In other words, we are asked to sum-

marize China's experience in revolution and construction, so that it can be studied as a reference by others.

Initially it must be stated that the victories the Chinese people have achieved are victories for Marxism-Leninism. This is the scientific body of truth utilized by the Chinese Communist Party to unlock the "secrets" of the actual situation in China and the world, enabling it to bring forth accurate analyses and devise correct lines, policies and methods of work. But Marxism-Leninism is a living thing, incessantly struggling against incorrect ideas and interpretations. Therefore, unless the Communist Party remains a true vanguard of the proletariat, a successor and continuer of the great revolutionary traditions of Marx and Lenin, of the October Socialist Revolution and the Chinese revolution, there is the danger that Marxism-Leninism might be distorted out of recognition. The purity of the Party is vital. Decisive in this regard is the relationship between the Party and the masses of people.

The Chinese Communist Party has always held that its members and followers, to be real revolutionaries, must wholeheartedly serve the people of the country and the world. And in order to do that they must be able to unite with the overwhelming majority on the basis of a revolutionary programme so as to isolate the die-hards. They must be model exponents of democratic centralism, must be humble, self-critical and dedicated to the proletarian cause.

On no account will they allow a gap of any dimensions to appear ideologically, spiritually or materially between themselves and the masses. In all work and study they will follow the slogan of the Chinese Communist Party from its earliest days: "From the masses; back to the masses." Herein lies the role of the Communist Party and its members: to go among the people so as to learn from them; to analyse in Marxist-Leninist terms their demands and insights, crystallizing and systematizing these ideas and elevating them to a theoretical level; on the basis of this, to project the right policies and methods of work; to take these back to the masses, explain and popularize them, and arouse the masses to support these policies so they will act on them as their own. This process is repeated again and again, testing theory in practice, making corrections and additions, testing once more, *ad infinitum*. This is what is meant by the mass line, and Chairman Mao Tse-tung indicated the importance of following such a line when he said:

Marxists have always held that the cause of the proletariat must depend on the masses of the people. . . *

III

THERE ARE TWO problems here. One is, how to maintain the purity of the Communist Party by maintaining the revolutionary purity of the members and cadres. The other is, how to resolve the contradictions that arise in socialist society. In solving

* Mao Tse-tung: *On the Correct Handling of Contradictions Among the People*.



Ko Ming
Administrators take part in labour. Yuan Ching-shan (second from left), vice-director of the Changchun Bicycle Plant, washes up with shopmates after a regular shift.

these two questions the Chinese Communist Party has developed policies and styles of work that are of historic significance.

Every political party which bases itself on Marxism-Leninism has the problem of combating the infiltration of bourgeois ideology, in order to keep the revolutionary quality of its members at a high level. This is true before it takes power; it is doubly true *after* it takes power. Even when victory has been won by the Communist Party, the class struggle against bourgeois modes of thought, both overt and covert, within the Party and in society in general must be resolutely carried out (as long as bourgeois ideology exists in society as a whole, it is bound to find expression inside the Party). And in a world where imperialism and colonialism, although moribund, are still strong and actively fomenting counter-revolution, the people led by the Party must be clear-headed politically, highly vigilant, ready to defend their own land with its new society, and prepared to render every possible support to those nations which are under immediate attack and are fighting back in just revolutionary struggle.

The *one* way to keep this revolutionary quality is to make sure the members and cadres of the Party and government live in constant and close contact with the labouring people. The Chinese Communist Party has consistently looked upon the policy of cadres participating in productive labour as one of fundamental importance for a socialist society. Only by engaging in labour alongside the workers and peasants will the cadres understand that they too are



How the communes have improved farming can be seen from these level terraced fields, cut out of the hillsides by the Sungchangtze commune, Liaoning province.

Tien Er-hsueh

ordinary labourers, with the additional responsibility of administrative tasks. Enlightened by unceasing contact with their fellow-workers in the fields or at the work-bench, they will look upon these responsibilities not with the eyes of overlords, but with those of the working people. Such closeness with the masses enables them to check on administrative directives, to see if they are correct or not, effective or not. They can discover mistakes early and make timely and appropriate adjustments, thus preventing serious losses to socialist construction. In a word, the policy of cadres participating in productive labour is a guarantee against the growth of bureaucracy in work and of an elite class in society. Politically it preserves the freshness of the cadres' revolutionary thinking, opening their eyes to reality, making them judge things in terms of what is best for the people they are serving.

This same policy applies to intellectuals and students. They are encouraged to forge the firmest links with the working people, and never to forget the tempestuous revolutionary struggles that were required to eliminate the bitterness of the old society. On the one hand, the Chinese Communist Party has called for the working people to take up science and knowledge as their own; while on the other, it has called for those who possess or are acquiring science and knowledge to thoroughly familiarize themselves with productive processes by participating in labour. Today in China it is usual to see ordinary workers or peasants addressing learned gatherings on their achievements in production. It is just as usual to see scientists, engineers, doctors and students of these and other professions working in factories and fields for a period each year, checking their theories against practice and learning from the practical experience of the workers and peasants.

It must be stressed this practice is not an occasional thing but is repeated regularly, to assure there is no divorcement from reality, the source of intellectual truth, which in turn is the source of a high

political consciousness. Only with this kind of rich life experience under their mental belts can the intellectuals and students wage a successful struggle against bourgeois ideology in the sciences, arts, culture and education. Only through such experience can there be nurtured a large detachment of professionally competent working-class intellectuals, who are heart and soul for socialism, willing to give their all to revolutionary class struggle and the struggle for production and scientific achievement. This is what the Chinese Communist Party means when it sets forth the goal for all intellectuals — to be "Red and Expert".

THE SECOND question referred to above is how to deal with contradictions in a socialist society. On February 27, 1957, Chairman Mao Tse-tung made a speech entitled *On the Correct Handling of Contradictions Among the People*. This speech has since become famous throughout the world for the clarity with which it dealt with the problem. First, a distinction was made between who are the people and who the enemy. Chairman Mao showed how the meaning of these terms differs in different periods of history. As for today, he said:

At the present stage, the period of building socialism, the classes, strata and social groups which favour, support and work for the cause of socialist construction all come within the category of the people, while the social forces and groups which resist the socialist revolution and are hostile to or sabotage socialist construction are enemies of the people.

This means there are two sets of contradictions in socialist society. The ones between the people and the enemy are antagonistic. The ones that exist in the ranks of the people are non-antagonistic. The differentiating feature between them is that, in Chairman Mao's words: "Generally speaking, the people's basic identity of interests underlies the contradictions among the people."

Chairman Mao then went on to point out that since the nature of these two sets of contradictions is different, they must be handled differently. In the case of the people versus the enemy, a sharp line is drawn. These contradictions can be resolved only by the people exerting their dictatorship over their enemies so as to maintain social order and protect the interests of the people. Dictatorship does not apply to the ranks of the people. Here democratic centralism is the channel, and it is embodied in the Constitution of the People's Republic of China, which gives freedom and all political, democratic and civil rights to the people. Here is the way Chairman Mao explained the relationship between democracy and centralism:

... this freedom is freedom with leadership and this democracy is democracy under centralized guidance, not anarchy. Anarchy does not accord with the interests or wishes of the people.

Continuing, he made this even more precise:

Within the ranks of the people, democracy is correlative with centralism, and freedom with discipline. They are the two opposites of a single entity, contradictory as well as united, and we should not one-sidedly emphasize one to the denial of the other. . . . This unity of democracy and centralism, of freedom and discipline, constitutes our democratic centralism. Under this system, the people enjoy extensive democracy and freedom, but at the same time they have to keep within the bounds of socialist discipline. All this is well understood by the broad masses of the people.

How then to resolve the differences of opinion and the contradictions that are bound to exist in the ranks of the people? Chairman Mao ruled out any methods of coercion, commandism or simple administrative orders unaccompanied by education and persuasion. He said: "The only way to settle questions of an ideological nature or controversial issues among the people is by the democratic method, the method of discussion, of criticism, of persuasion and education . . ." Everyone in China today — worker, peasant, soldier, intellectual, student, housewife — belongs to some kind of organized study group. It is in these groups that the contradictions are worked out on the following formula: unity-criticism-unity. That is, all start from the desire for unity and resolve contradictions through criticism, debate or ideological struggle so as to achieve a new unity on a new basis, that of elevated understanding by all.

This method of giving full sway to the democratic process of open discussion shows the deep-rooted faith of the Chinese Communist Party in the masses of the people. The Party has always believed that in this way the wisdom of the people is brought into play, problems can be thrashed out and non-antagonistic contradictions can be prevented from turning into antagonistic ones. This, in fact, is an expression of the superiority of the socialist system. Under feudalism and capitalism, the contradictions are basic and antagonistic to begin with. There is no way to solve them except by radically changing society itself. But under socialism, in which the people have a common objective and the equality of the individual is guaranteed by the economic base of

the common ownership of the means of production, the system itself provides the conditions for recognizing and resolving the contradictions as they arise. As Chairman Mao put it: "The ceaseless emergence and ceaseless resolution of contradictions is the dialectical law of the development of things." Under the socialist system there can be mass recognition and utilization of this law so that society is stable and development of the productive forces is smooth and ever-ascending, thereby enhancing the material and cultural life of the whole country.

It is imperative to understand the working of this law; otherwise misconceptions creep in as to the real motive force of a socialist society. Back in 1957 Chairman Mao gave the warning:

Many do not admit that contradictions continue to exist in a socialist society, with the result that they are handicapped and passive when confronted with social contradictions; they do not understand that socialist society will grow more united and consolidated through the ceaseless process of the correct handling and resolving of contradictions. (Emphasis mine — SCL)

The unity of the two sides of each contradiction in socialist society is fundamental, but it is transitory, conditional, temporary and relative. The struggle between these two sides in order to resolve the contradiction conforms to universal law and is absolute. Within this lies the impetus which improves socialist society and pushes it forward.

The phrase "correct handling" is extremely important. It is here that the first question we have discussed is related to the second. If the purity of the revolutionary thinking of the members and followers of the Communist Party, who include the overwhelming majority of the population, is kept unspotted, they can correctly understand and deal with the complex problems of socialist society and the world. They can delve into the class nature of these problems and evolve proletarian solutions for them, whether the question is how to support the valiant Vietnamese people in their just struggle against the U.S. imperialist invasion, or to determine for what purpose one plays table-tennis as a member of the national team. These two examples may seem to be

Education does not alienate the youth from their class and rural roots. Young school graduates in Taiku county, Shansi province, return to their home villages to become commune farmers.

Yuan Ling



extremes, but in fact they are linked politically. They must be viewed from their inner-connections as two manifestations of the people's struggle against U.S. aggression all over the world and in all fields.

IV

IN PROBING to the essence of matters, whether they concern politics, production or anything else in China today, the role played by Chairman Mao Tse-tung's works is immense. It is a common phenomenon to see people in every walk of life seriously studying these works. What is of special note, however, is that this study takes place with *some concrete problem* in mind. For instance, an American writer recently visited our 12,000-ton hydraulic press in Shanghai. He was nonplussed when he was told the workers and technicians had designed and built the press themselves relying on the writings of Mao Tse-tung. The writer said he had never seen anything in Chairman Mao's works about hydraulic presses. The workers replied: That's right; but there is a great deal there about what attitude to take in the face of difficulties and how to inculcate the determination to overcome those difficulties. To arm the mind with revolutionary will and daring to show the decisiveness of MAN in everything, this is the stimulus that is obtained from the works of Chairman Mao.

An outstanding example of this is China's policy of self-reliance economically. Although in the past we received aid from fraternal countries, and especially from the Soviet Union, and in our economic plans we always give importance to international trade and exchange, ever since the liberation we have given the main emphasis to our own efforts in building up our country. Today China is in debt to no one. Although we have carried out national construction on a considerable scale, not one cent is owed to any western country, and all debts plus interest due the Soviet Union have been paid off. Taking into account the anaemic and chaotic state of the economy

Vigilance against imperialism: Militia members in China's Kwangsi Chuang Autonomous Region, which borders on Vietnam, practise to repel air attack.
Yuan Chia-hua



we inherited at the time of liberation, and the enormous tasks we shouldered in rehabilitation and then in starting from scratch and developing many vital sectors of industry, it can be seen it was no small task to arouse the masses to struggle for the pursuit of technical knowledge and for the accumulation of investment funds. History has seen only a few such bursts of energy, which can be released solely by ideological recognition of what needs to be done and why. From Chairman Mao's works our labouring people obtain the understanding that they are working for the Chinese revolution, so that China can stand up in the world with dignity, so that we can erase the backwardness and poverty from our culture and livelihood. A spirit of selflessness and revolutionary devotion is engendered through political studies and spurs our people to accomplish miracles.

The policy of self-reliance based on political consciousness is of prime interest to all of Asia, Africa and Latin America. Most of the countries in these regions face similar problems of national development. Many of them in the past tended to look upon foreign aid, especially from the west, as the lodestone which would produce economic progress. But they are beginning to see that mainly relying on such aid might at best temporarily prevent a total collapse, without advancing the economy in any significant way, while at worst it places imperialism's shackles around the recipient's neck, and either way it is accompanied by humiliating political conditions. They are learning that to release the gigantic power of their own people is the one sure path leading to economic independence, upon which political independence rests. From this we can discern that the impetus provided by Chairman Mao's ideas extends far beyond the borders of China.

THE CAMPAIGNS to maintain the purity of the revolutionary ranks, the endless striving to correctly handle the contradictions among the people, the stimulations of the people to go all out in construction on the basis of noble political motives and ideals, all of these are expressions of the mass line and are carried out on a mass scale. Within the Chinese Communist Party there are recurrent rectification movements, while in society as a whole extensive socialist education movements are conducted in both the cities and the countryside. As Chairman Mao wrote in his article *On Coalition Government*: "... our faces will get dirty if they are not washed regularly." He was referring to our "mental" faces, and suggested that self-examination should take place every day to rid the mind of feudal and bourgeois ideology. In this manner the organization of the revolutionary forces can be kept strong, the class consciousness of the people kept high, and the grounding made solid for a broad united front with all those who can be united with. Any attack against socialism, no matter from what direction it comes, is sure to smash up when it encounters this great edifice.

V

AS WE KNOW, the reactionaries and imperialists of the world count very much on "peacefully undermining" the revolutionary ranks in China and



Revolutionary new generation: After helping a nearby commune to plant maize, pupils of the Liulitun Primary School, Peking, put up a sign reading, "Protect the Crops".

Fu Chun

the world. They are placing their hopes on the third and fourth generations of successors to the revolution. This tells us what care and effort must be exerted in assuring that our younger generations grow up filled with the zest for revolution, and comprehend by what hard struggles and at what sacrifice the advantages of today were gained. We must prepare them ideologically and in every other way to take up their task in the continuing revolutionary struggle. They must understand that, in our world, two-thirds of the people have yet to obtain their liberation. Imperialism and colonialism are fiercely counter-attacking in several areas simultaneously. They still dream of "rolling back" the socialist camp and destroying the world working-class movement.

Therefore, internally we prepare our people and in particular alert our youth for all eventualities. And externally, the Chinese people led by the Chinese Communist Party pay close attention to strengthening the main bulwark against imperialism's aggressive actions — the world working-class movement. Our every pronouncement and step are aimed at uniting with the workers of all countries and the peoples of the oppressed nations of the world in struggling against the main enemy outside our movement, U.S. imperialism, and the main enemy within it, modern revisionism, as explicitly stated in the Moscow Declaration of Communist and Workers' Parties of 1957 and the Statement of 1960.

We strive for world peace. We realize that the national liberation movement makes an immense contribution in this respect, and we give this our complete support. We strive for people's democracy and socialism, the consolidation and expansion of the socialist camp. We particularly value the fraternal unity between the Soviet and Chinese peoples derived from our great revolutionary traditions and the tenets of Marxism-Leninism. We see our unity with all the peoples of the world as a great motive power furthering the struggle for the eventual global victory of the proletarian revolution, and the establishment of a world without imperialism, without capitalism and without the exploitation of man by man.

ABOVE I have enumerated some of the main policies and methods of work which sixteen years of socialist revolution and construction have produced in China. They are evidence of how the Chinese Communist Party under the leadership of Chairman Mao Tse-tung has solved many fundamental problems. The results have been historic victories for the Chinese people. Accomplished in a country where one-fourth of mankind lives, they are of international significance. These victories darken the brows of the handful of reactionaries in the world. But they bring smiles of joy to the faces of the people in every part of this earth. They are victories of liberation. They are the forerunners of like victories which Marxism-Leninism will bring throughout the world.

A Village Prospers

YEN CHEN-HUA
and LI SSU-JUNG

SIGNS of prosperity are seen on all sides as the visitor approaches the Chia Family Village, which forms one of the brigades of the Evergreen commune in Shansi province. Wheat and maize grow in fields which stretch into the distance. Willows and poplars line the roadsides and the banks of the irrigation channels. An orchard covers 50 *mu* of land. This is a predominantly grain-growing area but the brigade has also developed a diversified economy with tree-planting, animal husbandry and many sideline occupations. At all times of the year there are the signs and sounds of people at work.

The village was not always like this. Practically everything the brigade possesses has been created by the peasants since they first organized themselves into collectives and especially since the formation of the people's commune seven years ago. Since then they have increased the output of grain substantially. The brigade now has 121 mules, donkeys, horses and oxen, and the number of its pigs has risen to 690, of its sheep and goats to 650, and of its chickens to 700. Altogether its members have organized 23 subsidiary productive activities including bee-keeping, oil pressing, milling, tailoring, making wine, vinegar, malt sugar and bean curd, and doing transport work. Trees planted to help land and water conservation also provide wood for farm tools.

Growing More Grain

Chia Family Village, which has 265 households, is located on the lower reaches of three small rivers. Nearly all or 3,000 *mu* of its land is low-lying, and of this 2,800 *mu* are alkaline. They used to yield no more than 100 *jin* of grain per *mu*. In the early days after the liberation, the peasants overthrew their feudal landlord exploiters and became masters of the land. But as individual farmers possess-

YEN CHEN-HUA and LI SSU-JUNG are reporters on the *Shansi Daily*.

ing inadequate resources, they were unable to change nature and could not get good crops. They were much better off than before the liberation but remained poor. Only with collectivization did the people thoroughly emancipate themselves. After organizing agricultural producers' cooperatives in 1956, the peasants transformed over 2,000 *mu* of their poor soil into productive land by drainage, irrigation and increased use of fertilizer. In doing so they had to rely almost entirely on their own labour power and ingenuity. It was their first big test as a collective, and they won through. In 1958 they celebrated the formation of their people's commune with the biggest harvest in local history. The average per *mu* yield jumped from 200 *jin* in 1957 to 349 *jin*, a record provincial yield from a big area of alkaline soil.

Besides having grain to eat, the peasants also needed additional income to buy consumer goods and generally raise their living standards. Therefore, while continuing to grow grain as their main occupation, Chia Family Village farmers started to develop a diversified economy. This idea had not even occurred to them when, as individual farmers helpless against natural calamity, they had struggled hard to get enough grain to live. Just as the formation of a producers' cooperative had made bigger grain harvests possible, so the greater collective strength of the commune now brought large-scale sideline production within reach.

Subsidiary Production

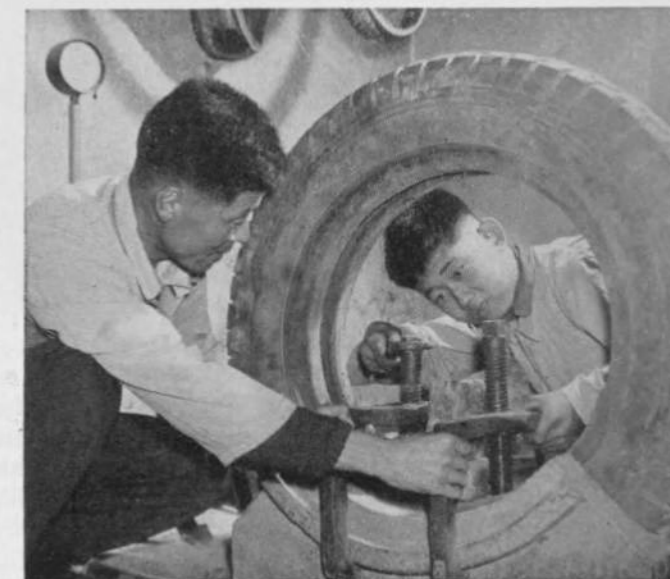
After the record-breaking autumn harvest in 1958, the brigade members decided to set aside produce for processing. But where was the money needed for equipment and working capital to come from? The brigade Communist Party branch organized a discussion among the members. Some wanted to ask the government for loans and machines. Some were

ready to give up, saying, "If we haven't got the money now, let's wait a bit." But the big majority who had once been very poor disagreed and their spokesmen said: "We're not going to let any difficulties stop us. We'll find ways to get started. We can all receive a little less for the time being and get the money that way." And so it was agreed. That year, by deducting 5 *fen* (100 *fen* = 1 yuan) from the value of each workday, the collective accumulated more than 5,000 yuan.

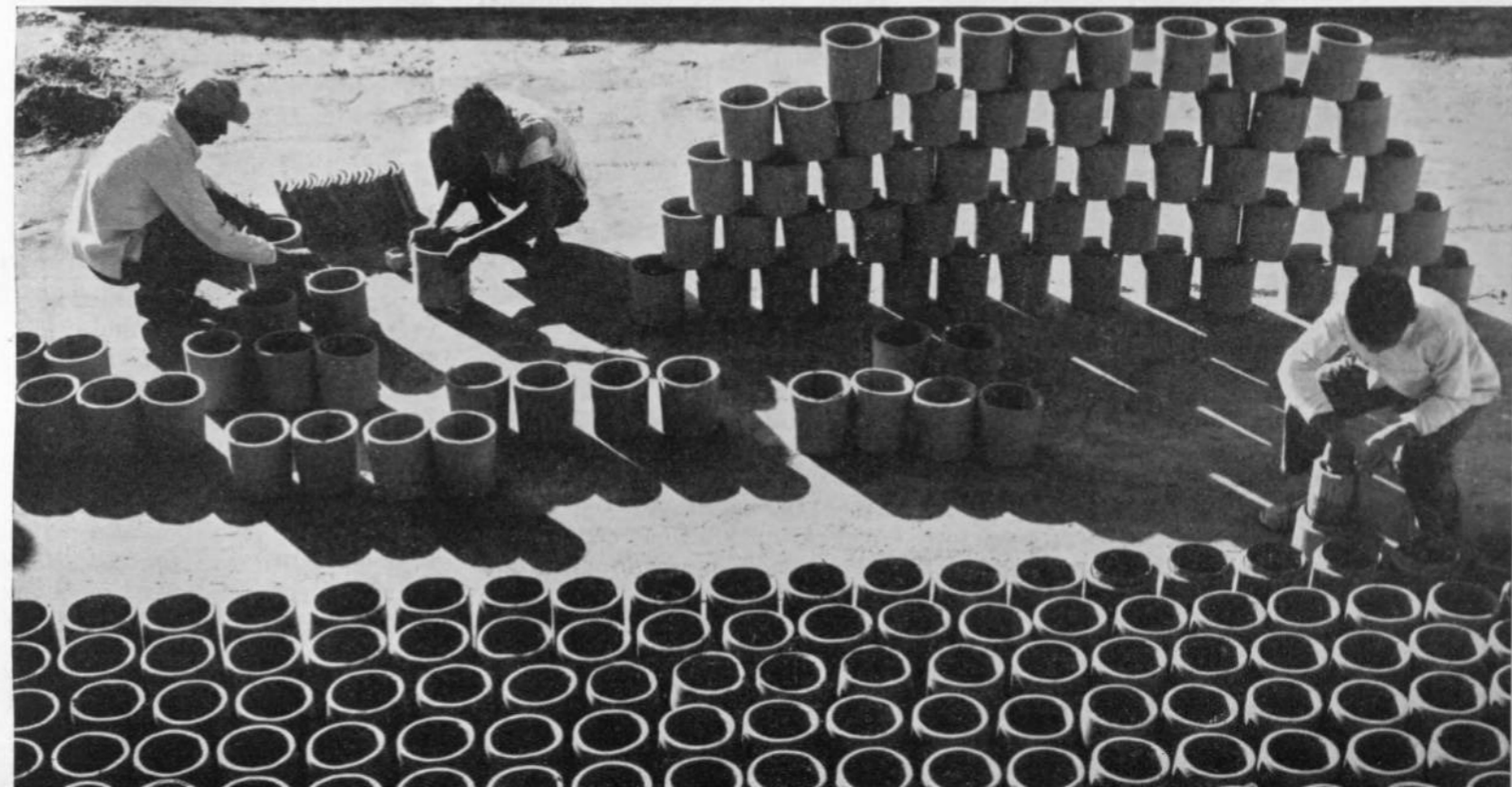
Seeing there was no place where bean noodles could be produced, brigade member Chia Shao-chou cleared out and made available three old rooms in his house. The No. 2 production team moved its office into the inner room, leaving the outer one free for the making of vinegar. To build pigsties, the brigade salvaged 120,000 bricks from the foundations of some extensive old ruins in the district and laid bundles of tied kaoliang stalks close together to serve as rafters. Then the blacksmiths' team had no place to work. "Put up a shed in my yard!" said the former poor peasant Chang Yu-chuan.

In mobilizing the peasants for all this work the brigade Party branch put into practice the mass line. It consulted the peasants continuously, and relied on their class consciousness and strength. This brought great results. Within six months the bean noodle and vinegar plants and the oil press had earned a net income of 20,000 yuan. In addition, members were able to purchase as much as they needed of these products. Everyone joyfully attributed this success to the strength of the people's commune.

The residue after making vinegar, bean curd and bean noodles was fed to pigs, of which the brigade has kept more than 400 since the autumn of 1958, a much greater number than ever before. The proceeds from the sale of pigs to the state helped to swell the



Above: The brigade's pig farm. Top right: The tailoring workroom. Right: Repairing a cart tire. Below: At the kiln.





Threshing a big wheat harvest.

Photos by Wang Hsiang-yun

public accumulation fund and the amount of money available for distribution each year. Members were also able to buy pork cheaply. What was more, the pigsties annually provided hundreds of tons of good fertilizer to enrich the soil, resulting in higher grain yields. While all this was being achieved, grain production, which still occupied the bulk of the labour force, was being maintained and increased. This showed all that as long as the policy of laying the main emphasis on grain was followed, sideline occupations did not hinder agriculture but actually helped it.

Acquiring Technical Skills

But new problems arose. One was a lack of people with technical knowledge. In 1961 the brigade set up a brick-and-tile kiln and engaged a master brickmaker from another locality to teach how to operate it. But this man could not bear criticism when he did not do his own work well, and left after only three months. The brigade members were determined to keep the kiln going. Wei Lien-chia, a

former poor peasant who had assisted at the kiln, said, "What if he has left us? I have some idea how it works. Let's do it ourselves!" Communist Party member Sung Ke-kuan joined him. Their first attempts failed. But Party branch secretary Sung Shu-hsun encouraged the brigade members by saying, "Failure is the mother of success. As long as we rely on the masses, sum up what we have done at every stage and keep at it, we can overcome all difficulties." Wei Lien-chia and Sung Ke-kuan, feeling that they had the support of everyone, went on experimenting and turned out better and better bricks.

As the brigade expanded its activities, it was also faced with a shortage of manpower. Out of a total population of 1,309 there was a labour force of 499 people. Of these 129, or 25 per cent, were engaged in sideline occupations and animal husbandry. Again turning to the masses for a solution, the Party branch organized a general discussion. Most agreed that one way out was to improve existing tools and equipment in

order to get more done more quickly. A few scoffed at the idea, saying, "It's easy to talk. Country bumpkins can't be experts!" But again the view of the great majority was different. They recalled the old saying that when all hearts are one, even Mount Taishan can be moved. They said that with the Party's leadership and the people's commune backing them, they could even cross the Mountain of Fire.*

That this was right became clearer in discussion and the peasants' will to overcome all difficulties was firmer than ever. Many made suggestions, others started experimenting and practically everybody devoted time and effort to the problem. Sung Lien-sheng, a member of the Communist Youth League and a carpenter, improved the traditional hoe and made a fertilizer spreader of much greater efficiency. His success inspired confidence and enthusiasm. The brigade called together all those with particular skills and set them

* A reference to an incident in the famous 16th-century novel *Pilgrimage to the West* when the leading characters suffer great hardship before crossing a Mountain of Fire.

the task of considering all the many suggestions made and improving existing tools and implements in a planned way.

As a first step, Sung Lien-sheng and three others of the carpenters' team made 180 small handcarts in order to release manpower from the carrying of goods by shoulder-pole. Next he went to Taiyuan, the provincial capital, and other places to study how threshers and shelling machines worked. He then built equipment suitable for the brigade and, after 104 experiments, finally constructed a machine which both threshes grain and shells maize. Thanks to his inventiveness, the harvest from 450 *mu* of wheat land can now be threshed in six days.

Because the brigade did not have money to spare for standard machines, the members also made electric-driven crushing and milling equipment. It works efficiently and quickly. Formerly it took two people and a draught animal one whole day to crush and grind 100 *jin* of maize cobs used for making wine. Now, using the new crusher, one man can process 600 *jin* a day. Before, it took a day to grind 300 *jin* of beans with a millstone pulled by a donkey. Now an electric-driven mill processes 600 to 1,000 *jin* daily.

The brigade has a workshop team which can fix relatively large farm implements as well as repair ordinary farm tools. The many pieces of equipment which it has made or improved include 24 kinds of machines—threshers, straw cutters, grain driers and others. In one year these saved 3,100 man-days and 7,200 days of animal power. In addition, this workshop has trained 37 brigade members who, versed in farming skills, can also repair and operate machines. The way has thus been opened for the eventual introduction of mechanization.

A Place Transformed

Within the people's commune, by their own collective effort, the Chia Family Village farmers have transformed what was once a poor, backward village into an entirely new place. In 1964 their 3,057 *mu* of grain yielded an average of 702 *jin* per *mu*. In 1964 income from

sideline production was 169,000 yuan, making up 46 per cent of the total. Income from the collective averaged 660 yuan per household, or 135 yuan per person. The great majority of families today have savings in the bank and own bicycles. More than 30 households have radios and 24 have bought sewing machines. In the past very few people could go to school. Now there are several hundred primary

school and 43 middle school pupils.

The brigade has achieved much but its members are not standing still. They have drawn up and approved a detailed five-year plan of development which goes into operation in 1966 and which is designed to raise both production and living standards to still-higher levels.

1 *jin* = 0.5 kg. or 1.1 pounds
1 *mu* = 0.06 hectare or 0.16 acre

DO YOU KNOW?

The Lakes of China

CHINA has some 2,000 lakes. Most of the fresh-water lakes are scattered along the middle and lower reaches of the Yangtze and Huai rivers in east China. The salt-water lakes are found in west China where they are fed by inland rivers which have no outlet and where the weather is dry or cold. The following are some of the most famous lakes.

Fresh-water Lakes

Poyang Lake: This is the largest of the fresh-water lakes. Situated in northern Kiangsi it forms the outlet for four large rivers and drains into the Yangtze to the north. At the height of the flood season, it covers an area of 5,160 square kilometres and holds 36,300 million cubic metres of water. It stores and detains floodwaters and is used for navigation and to irrigate a large area.

Tungting Lake: Lying south of the Yangtze in Hunan province, it is 150 km. long and 110 km. wide, with a total area of 3,680 sq. km. In ancient times it was a vast body of water known as the "800-li Lake", but through the ages it has been divided into many large and small bodies of water by enormous deposits of silt from the rivers which feed into it. It is connected with the Yangtze and plays an important part in the regulation of the flood waters of that river.

Taihu Lake: Formed through the accumulation of silt from the Yangtze and Chientang rivers in an ancient gulf of the East China Sea, this lake lies south of the Yangtze on the Kiangsu-Chekiang border. Famous as a scenic spot, it is dotted with 48 islands and is a plentiful source of fish.

Chingpo Lake: This is China's largest barrier lake, formed over a

million years ago when the lava from an erupting volcano blocked the path of the Mutan River on the border of Heilungkiang and Kirin provinces in the northeastern region of the country. It is 96 sq. km. in area and in places 40 m. deep. At its point of discharge there is a magnificent waterfall, now utilized for hydroelectric power.

Tienchih Lake: On the Yunnan-Kweichow plateau in southwestern China there are many fresh-water lakes formed by the drainage of water into a place where a geological fault has occurred. These lakes are usually long and narrow. The largest is Tienchih Lake—some 60 km. long and 20 km. wide—situated on the southern outskirts of the Yunnan provincial capital, Kunming. It is also known as Kunming Lake.

Salt Lakes

Tengri Lake: This is the largest of the many lakes formed by glacial erosion on the Tibetan plateau. Situated 4,627 m. above sea level, north of Lhasa, it is called "Nam Tso" in Tibetan, meaning "Heavenly Lake". It covers an area of 2,207 sq. km. Its splendour is enhanced by the reflection of surrounding snow-clad peaks in its crystal-clear water.

Chinghai Lake: Also known as "Koko Nor" which means "Blue Lake" in Mongolian. Lying in the northeastern part of the Chinghai-Tibet plateau, it is the largest salt lake in the country, covering an area of 4,456 sq. km.

Lop Nor: Located in the eastern part of Sinkiang's Tarim Basin, this lake of 2,500 sq. km. is known as the "moving lake" because it has changed its position three times, following changes in the course of the Peacock River which feeds into it.

Open-book Examinations Bring Good Results

CHANG CHIEN

FOR the past year China's higher educational institutions have been experimenting with open-book examinations. Under this system students are allowed to refer to their textbooks and other written or printed material during the examinations and to talk among themselves about the questions. Sometimes the teacher hands out the papers in advance so that the students can prepare before writing out the answers in the classroom. Or the students are set a problem with the answer to be handed in by a certain date. They can consult books and write out the answer in their own time.

Before 1964 the traditional supervised examination without recourse to aids of any kind was general for all university subjects with the exception of graduation theses and design projects. Students did not see the questions until they entered the examination room, and they were not allowed to refer to books or notes or to talk to each other.

To date the new system has been adopted for between 20 and 40 per cent of the courses in institutes, universities and other higher educational institutions. In a few cases it is used for some 80 per cent of the courses. Initial results show distinct advantages.

Mastering Book Knowledge

First of all, the new method encourages the students to apply what they learn to solving problems. Formerly they usually memorized the formulas, definitions, principles, rules and general content in the textbook. But often they did not fully understand what they had committed to memory and did not know how to use it. In an open-book examination the

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students have to apply what they have memorized. The potential of open-book examinations for stimulating creative thought is shown by an example from the Peking Institute of Petroleum Engineering. A teacher set students in the petroleum refining department the following problem: Here are three proposals for improving a primary distillation unit in order to increase its capacity. Which one do you think is the best and why?

Books provided no ready-made answer. The students themselves had to be able to analyse and compare the proposed plans by applying fundamental principles. In marking the papers, the teacher found some students had had no trouble. They had been able to apply what they had learned and one or two had given answers even better than he had anticipated. But those students who had been good only at memorizing did not fare so well. The teacher then went over the different answers in class, emphasizing that it was important not only to know how something happened but also why it happened. In doing this he was showing the students how to be the masters, not the slaves, of book knowledge.

The open-book method helps students to develop their ability to link theory with practice. Again the Petroleum Institute provides an example. The fourth-year class in the petroleum refining department was asked why a laboratory distillation column, an old imported model, had an efficiency rating of between 20 and 30 per cent only while that of other columns was around 60 to 80 per cent. Students in previous years had tried to find the reason by reading up a great amount of literature and reference data. But they were unsuccessful. This time the students made repeated experiments also. Some

suggested making a transparent model similar in structure to the old distillation column, and, with the help of teachers and laboratory technicians, this was done. Experimenting with the model, the students finally found that the low efficiency was because the bubble caps were spaced too closely together and the downcoming overflow weir was too low.

Raising of Standards

Open-book examinations provide a good way to suit teaching to the ability of different students instead of making the same demands on all. For instance, outstanding students are set one or two additional problems. This gives them a chance to make more extensive use of their knowledge and gain deeper understanding of what they have learned. A mathematics teacher at the Petroleum Institute once asked geophysics students to get a general solution for a non-homogeneous linear differential equation with variable coefficients of the second order by referring to textbooks and on the basis of what they had already learned about the linear differential equation with constant coefficients of the second order. The teacher was delighted to find that one student, putting what he had learned to good use, had omitted two of the three indeterminate functions and found a simpler method than the one normally taught.

This method of examination also contributes to an improvement in teaching methods, a raising of teaching standards, and better assimilation by the students. The latter are more eager to read reference material; they raise more questions and express views which cover a much wider range than before. The teachers, in turn, find that they themselves must have a greater mastery of theory and get



Hsia Tao-ling
Third-year marine engineering students at the Chiao Tung Polytechnic Institute, Shanghai, taking an open-book examination.

more practical experience in order to meet the new demands made on them, and that to guide the students to think independently rather than to try to cram many things into their heads requires greater teaching skill.

It is true that the old examination system can produce the same results. But they are obtained more often when the open-book method is practised as a system. Of course it remains important to memorize such things as mathematical formulas, physics and chemistry definitions and principles, and new words of foreign languages and their usage. Therefore the traditional method is still required. Nor, of course, are all teachers agreed on the advantages of the open-book method over the old. In these cases, we respect the teachers' opinions and they may use the methods which they consider best.

One Common Aim

So far our experiments have shown good results. This is in part at least because the aim of the



Wu Hsiang-yi
Before answering examination questions, students of the Peking Institute of Petroleum Engineering observe and work in a factory and get explanations from a worker (right).

school and that of the students is one and the same. In the words of the teachers and students, they teach and study for the revolution. More concretely, the aim is for the future builders of our country to be able not only to understand the objective world but, more important, to be able to transform it. Our graduates should possess communist ideals and become experts in their own fields so that they can make worthy contributions to socialist revolution and construction. Their aim is far different from that of students in the old society who went to school mainly to get a diploma, which was nothing more than a certificate necessary for them to find a job and make a living. Because the aim of today's students is far more than a personal one, they are conscientious in their studies, whether they take the traditional or open-book examinations. The latter method, as proved by the first results, helps them to get a deeper and more thorough understanding of what they learn.

After all, what students learn in a few years at universities is

limited. And the world around us is constantly changing and new things are appearing daily. Therefore the students must develop the ability and form the habit of using their heads and applying their book knowledge to solving the complicated problems of real life. As Chairman Mao Tse-tung says: "If all a person can do is to commit Marxist economics or philosophy to memory, reciting glibly from Chapter I to Chapter X, but is utterly unable to apply them, can he be considered a Marxist theorist? No! He cannot." Chairman Mao goes on to say: "If you can apply the Marxist-Leninist viewpoint in elucidating one or two practical problems, you should be commended and credited with some achievement. The more problems you elucidate and the more comprehensively and profoundly you do so, the greater will be your achievement."

The experiments with open-book examinations are one way of training students to apply the general principles they learn in class to analysing and solving problems they meet in life.

New Medical Instruments

Aid to Diagnosis

A new electronic medical instrument used for the detection of tissue changes in the internal organs has been produced in Shanghai. It is called an "ultrasonic tomograph with a-scope and bp-scope".

When an attachment is moved over the chest and abdomen, the contours and forms of the internal organs, the tissue changes and their relation to neighbouring tissues are shown on an oscilloscope by means of a cross-section sonograph.

The new instrument helps doctors to locate pathological changes in the soft tissues. Its clear pictures of such conditions as the ovarian cyst, hydropsy of gall bladder, and hydatiform moles supplement radiological studies and isotope-scanning. And its use without contrast media causes no pain or injury to the patients.

This instrument enables doctors not only to spot the cavity in cases

of liver suppuration but to evaluate the size and depth of the cavity. Photographs can also be made to determine the exact place and direction from which the pus can be most effectively extracted.

It is also used to diagnose the heart disease known as mitral stenosis. The screen on the oscilloscope registers the opening and closing of the mitral valves so that a doctor can tell whether or not the opening of the valves is narrowed and, if so, to what extent. It also registers accurate information concerning the state of human pregnancy and the age of the foetus.

Non-traumatic Needles for Small Blood Vessels

A needle for suturing small blood vessels has been produced in Peking. Experts believe that it will facilitate the carrying out of advanced surgical techniques, such as the rejoining of severed arms, legs and hands, in China.

Animal experiments and clinical use at the Chishuitan Hospital in Peking, known for treating injuries of bones and joints, show that the needle makes very slight injuries to the wall of the blood vessel and that hardly any blood coagulation appears on the suture line. The blood vessels sutured by the needle rapidly regain their function and free blood flow is re-established. Practice has proven that this needle is also ideal for operations to repair injured nerves.

A single 30-centimetre-long nylon-6 "O" thread is attached to the needle.

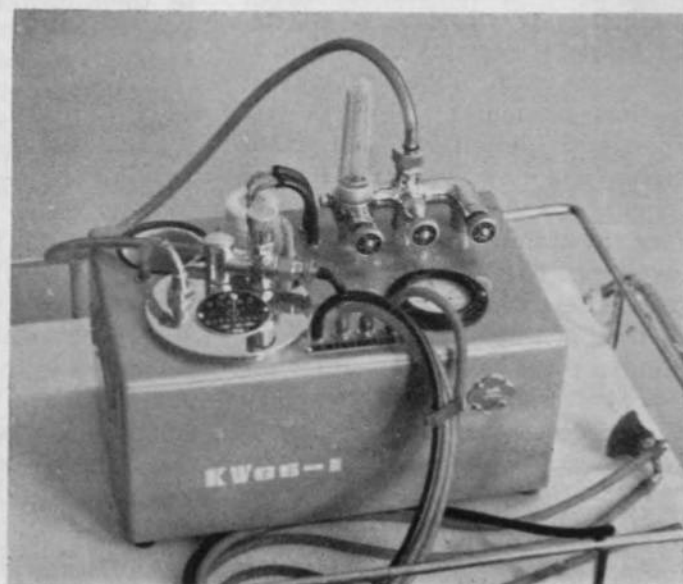
Infant Resuscitator

Apparatus to save newborn babies from suffocation has been produced in Peking. It sucks out the mucus from the trachea and automatically gives artificial respiration according to the rate and pressure of the infant's breathing. After breathing begins, it supplies oxygen and quickly enables the child to breathe normally.

This instrument is powered by oxygen pressure instead of electricity. The size of a medium-size table radio receiver, it weighs eight kilograms and is easy to use and transport.



An "ultrasonic tomograph with a-scope and bp-scope" used in a Shanghai hospital.



Wang Tzu-chin A resuscitator for infants made in Peking.



The Albanian dance "Eternal Friendship".

Music and Dance from Three Countries

LATE last year Chinese audiences had the good fortune to welcome three extremely different styles of stage art when song and dance troupes from Albania, Cambodia and Nepal visited China.

Albanian Artists

*Although Tirana is far from Peking,
Our friendship is deeper than the ocean . . .
Bound together by our common will,
We are invincible against all enemies!*

As the chorus of the 60-member Song and Dance Ensemble of the Albanian People's Army sang these words, members of the audience who had seen the group's performance in China in 1955 could not help recalling the many storms that the people of the two coun-

tries have weathered together since then. In the course of the revolution, their friendship has become firmer than ever.

Under the direction of Gaço Avrazi, the chorus exhibited beautifully-controlled musical expression. One sensed the strength of steel in their songs of revolution, and especially in "Pick in One Hand, Rifle in the Other". This found great favour with the audience, for it expressed the spirit of the Chinese people as well as that of the Albanian people.

Folk songs sung by the tenor Ibrahim Tukaj were warmly applauded. In "Oh Song, Take Wing", though the audience could not understand the words, his tone and expression conjured up for them visions of the mountains and valleys of Albania, its farmers in the

vineyards and groves, its fighters defending the coasts.

With the rollicking rhythm and buoyant movement characteristic of the folk dances of Albania, the "Lumes Suite" and "Dropolleg" afforded a glimpse of its optimistic and fiery people at play. On the other hand, the dance "The Party Has Made Us Unflinching Fighters", depicting guerrillas battling the Italian fascists during the Second World War, admirably expressed the spirit of a people who in the struggle against imperialism are prepared to die on their feet rather than live on their knees.

The Cambodian Ballet

The 93-member Cambodian Royal Ballet Troupe, headed by Princess Norodom Bopha Devi, had also been to China before—in 1957, when the "Dance of Good

Wishes", with choreography and direction by the Cambodian queen herself, was highly acclaimed. It was performed again this time as the opening number. As the dancers showered the audience with white flower petals, symbolizing cordial greetings from the Cambodian people, the spectators broke into spontaneous applause.

Outstanding among the many examples of Cambodia's ancient classical dance was "Neang Koe Monorea and Preah Sothoun", about a goddess who came down from heaven, fell in love with a mortal prince and remained on earth. As the heroine, Princess Bopha Devi gave full expression to the finest features of the Cambodian classical dance. The movements of her head, arms and body were like flowing water, sparkling yet gentle. Poised at rest, she captured the spirit and grace of the ancient sculptures of Angkor Vat.

Other classical offerings were episodes from the ballet "Ramayana", "Celestial Dancers", "Tep-monorom" and "The Knife Dance", the first three adapted from folk ballads or legends and the last a warriors' dance.

The audience also liked the folk quality of the "Scarf Dance" and "Drum Dance". The latter, a favourite at festivals, is a humorous dance by masked performers to an accompaniment of drums and cymbals.

The Troupe from Nepal

The 17-member Nepalese Cultural Delegation expressed their neighbourly greetings by opening every performance with the choral song "Ode to Sino-Nepalese Friendship".

Folk dances revealing various facets of the Nepalese people's life, labour and customs formed the greater part of the repertoire. In vigorous yet graceful movements to the rhythm of hand-drum and ankle-bells, Bimala and K. Gurung expressed the joy of the harvest in the dance "Damang". The colourful group dances such as "Jawule", showing country girls at work, and "Damayi", picturing a rural wedding, fairly exuded vitality. From their unaffected style the Chinese audience could see that the Nepalese artists treasure their traditional folk culture.

The Nepalese people's fearlessness in the face of violence was well shown in selections from an epic drama based on the deeds of Amar Singh Thapa, who led the people to fight against aggression by the British imperialists early in the 19th century. Similarly, their confidence that united they can defeat evil forces was expressed in the short opera "Resolution".

The audiences were especially delighted by the fact that all three companies included Chinese songs and dances in their programmes. The Albanian and Nepalese artists presented a number of folk songs and songs of revolution. Princess Bopha Devi and her Cambodian troupe performed "Sunflowers Facing the Sun" and "Dance of Garlands" which they had just learned from Chinese dancers. Prince Norodom Naradipo sang "I Think of China", a song expressing the Cambodian people's deep friendship for the Chinese people and Chairman Mao Tse-tung which his father, Prince Sihanouk, had composed during his recent visit to China.



Left: Princess Norodom Bopha Devi and partner in the Cambodian classical dance "Neang Koe Monorea and Preah Sothoun". Right: The Nepalese dance "Damang".



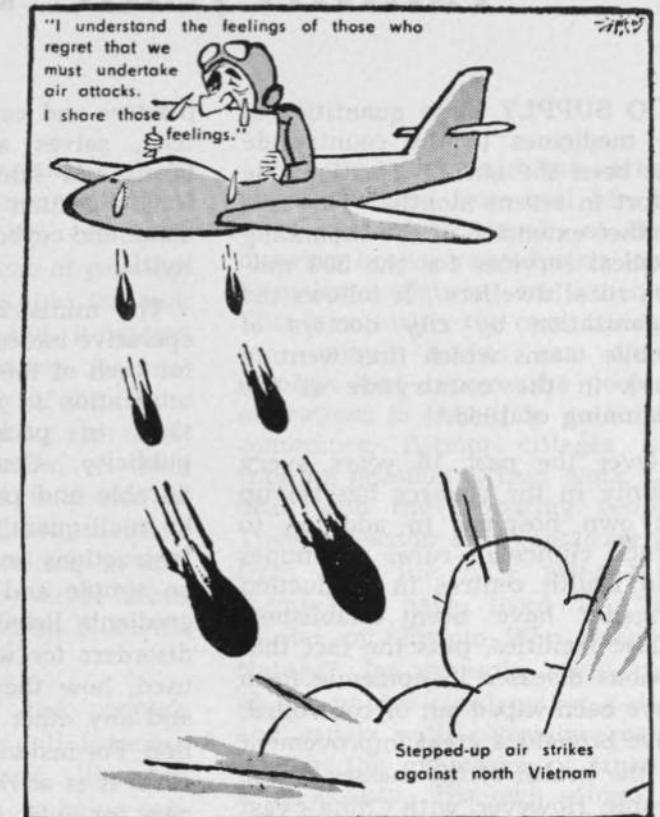
Photos by Chang Mei

No, Not This Kind of 'Peace'!

HO CHI-FANG

Johnson mumbles a prayer for "peace"
As he steps up his war of aggression.
Shiphoad after shiphoad of U.S. soldiers
Are sent to their doom.
In the skies of Vietnam, south and north,
U.S.-made bombers buzz like flies,
Dropping bombs, napalm
And chemicals to destroy the crops. . .
In this undeclared war of robbers
Foul murders are carried out everywhere.
Yet Johnson says his bombing will bring "peace".
"No, we do not want this kind of 'peace'!"

Johnson's "peace" incantations
Are the pretty patterns on a venomous snake's skin,
No more than crocodile tears. He weeps
For he is not yet sated with all the peoples he wants
to eat.
Johnson's "peace" is the enslavement,
Conquest and occupation of the whole world.
It is the knife that killed Lumumba,
The bullets aimed at the people of Panama and Santo
Domingo,
The whips wielded on Negroes who smoke in the
street,
The poison gas used against Negro demonstrators.
"No, we do not want this kind of 'peace'!"



Johnson's Tears

Drawing by Fang Cheng



Camouflage

Drawing by Tiao Tou-ming

In Vietnam there is blood, there is sacrifice.
At the Vinh Linh outpost where battles flare day and
night,
In serene Dong Hoi where ocean breezes softly blow,
In Nam Dinh where the tall trees make great green
arches,
In many places where I have been,
I see the flame and smoke of bursting bombs.
In the south, I see the wild cornered beasts,
In panic, howling, running pell mell.
Nothing can save them from defeat!
I hear Vietnam's voice like a peal of thunder,
Rejecting the scheme to gain a respite:
"No, we do not want this kind of 'peace'!"

Peace, so gentle and serene,
Like the white dove's plumes
That invite caressing; it has a smile
Like the morning, like a flower opening its petals.
Yet, unlike the flower, it does not open of itself,
Nor, like the dove, is it tame.
Real peace is not a cheap commodity
To be peddled by aggressors.
To win it we must wage bloody struggles,
And travel an arduous road.
Imperialism is the root of war,
Destroy it and we will have peace.

HO CHI-FANG is a well-known poet and critic.



Medicines for the Countryside

KUNG TA-CHANG

TO SUPPLY large quantities of medicines to the countryside has been the aim of a nationwide effort in recent months. This is a further extension of the expanding medical services for the 500 million rural dwellers. It follows the organization by city doctors of mobile teams which first went to work in the countryside at the beginning of 1965.*

Over the past 16 years every county in the country has set up its own hospital, in addition to which clinics in rural communes and health centres in production brigades have been established. These facilities, plus the fact that serious diseases in epidemic form have been wiped out or controlled, have brought a great improvement in the health of the masses of the people. However, with China's vast area and backward medical heritage, for those living in isolated mountain hamlets medical services are still not readily accessible. Generally speaking, peasants with minor ailments do not consult a doctor, considering that to do so would be time lost from farm work.

After investigating the findings of survey teams sent to rural areas, the ministries of health, commerce and chemical industry, together with the Central Supply and Marketing Cooperative, determined to find ways to make medicine more easily available to the peasants. Last August the four departments made a first selection of 52 Chinese and western medicines for common ailments that would be safe to take without consulting a doctor. These were listed for wide distribution in rural areas. Included were aspirin, various aspirin compounds and other tablets for headaches, fevers and colds, cough mixtures, medicated

plasters and capsules for rheumatism, salves and ointments for burns and skin abrasions, tablets for indigestion and intestinal troubles, and eyedrops for conjunctivitis.

The ministries and central cooperative issued joint specifications for each of the 52 drugs to ensure unification in name and composition, in packaging, price and publicity. Containers were to be durable and packaging was to be in small quantities, easy to handle. Instructions on the label were to be simple and clear, and the ingredients listed together with the disorders for which they could be used, how they should be taken, and any other necessary information. For instance, with some medicines it is advised not to eat peppery or oily food, and pregnant women are recommended to consult a doctor before taking others. For manufacturers, special emphasis was laid on the need for high quality, large quantity and low cost. To make it easy for the peasants to purchase the drugs, cooperative stores in the communes and production brigades were asked to accept payment either in cash or kind.

NEWS of the drive to get medicines to the countryside aroused great enthusiasm among workers in the pharmaceutical industry. When the workers of the Minlung Pharmaceutical Plant in Wuhan received an order for drugs, they adopted the slogan, "Fulfil the quota ahead of time: to supply drugs for our brothers in the countryside is our first duty!" Output in the plant rose month by month while quality was maintained.

With similar trends in other plants, costs of production were reduced and prices to the peasants lowered. For the 30 types

of western drugs there was an average drop in retail price of 22 per cent, and for the Chinese medicines, 15 per cent.

Commercial departments have devoted much attention to obtaining wide distribution for the 52 medicines. Within a period of four months, the trading personnel in Tanghsien county, Hopei province, set up a distribution network covering every cooperative store and production brigade health centre in the area. Thus the hundreds of thousands of commune members in the county are now able to purchase the medicines without having to go beyond their own villages.

Wide publicity on the use of the drugs has been undertaken by health and medical organizations, pharmaceutical companies and supply and marketing cooperatives. They have arranged for instruction to be given in local stores by trained personnel. Special classes have been organized to inform salesmen, saleswomen and nurses on the proper use of the medicines. Publicity groups have gone among the peasants. Some of these groups have drawn posters to put up on walls and written verses to help convince the peasants that they can quickly cure slight ailments and keep in better health by using these medicines. Radio programmes on health and hygiene, booths set up at fairs, and small exhibitions in villages all help to spread knowledge of the proper use of available medicines which can do much to keep rural workers fit and well, free from minor ills. As a result, production is also benefited.

The action taken by the government for the supply of medicines to the countryside has the hearty approval of the peasants. One expression of this is contained in the following popular verse:

No need of a doctor in case of slight ills,
Sell eggs or old shoes in exchange for pills.
In our own village, without much to pay,
We can get well and work right away.

* See "City Doctors Go to the Countryside" in the October 1965 issue of *China Reconstructs*.

New Year Pictures for Today

EVERY YEAR before the Spring Festival or lunar new year, East Market Street in the little town of Weifang in Shantung province is crowded with wholesale buyers of *nienhua*—new year pictures. Representatives of people's communes or supply and marketing cooperatives pile bulky rolls of them into their wheelbarrows, mule carts or trucks to take back to the countryside. At the lunar new year the *nienhua* are seen everywhere in the villages on walls or doors or around the *kang* (brick bed) in peasant homes, and even in the stock sheds. Their bright colours, lively drawing and optimistic portrayals of today's bustling rural life greatly add to the festivity of the occasion.

Since the days when the new year pictures were reproduced on hand-engraved wood blocks, Weifang has been a famous centre for designing *nienhua*. In the past, however, most of these were of characters or incidents from traditional operas and folk-tales. When they did show scenes of farm work or rural life, they often reflected feudal ideas or superstition. Such subject matter is not in harmony with the thinking of the peasants today. Encouraged by the cultural departments of the Shantung provincial government, young artists have worked closely with the Weifang wood-block craftsmen to create pictures on contemporary themes. Many works are now reproduced by the photo-offset method in printings of 10,000 to 50,000 copies.

These new works reflect the life and struggle in the Shantung countryside from many angles. For example, the commune mem-

bers' heroic determination to change their environment is pictured in "People Who Conquer Nature", a lively scene of peasants throwing themselves into the task of building dams and irrigation canals in the mountains. An intimate view of the joy of the Shantung peasants in placing rice seedlings in paddies created on their once-poor, dry land is shown in "Shantung Sisters Learn to Plant Rice". Peasants exulting in collective labour as they stride ahead on the road of socialism is shown in "Going to Work".

The tradition of the people's militia in Shantung's anti-Japanese resistance bases and liberated areas, and the way it is being carried on and fostered, is also the theme of many *nienhua*. One of these, "Militiamen of Three Generations", picturing an old militia fighter, his son and his grandson comparing their results at target practice, effectively symbolizes the labouring people's determination to safeguard the people's power from generation to generation.

THE characteristics of Shantung's wood-block print new year pictures—realistic rustic figures, sharply contrasting colours, a wealth of detail contributing to the decorative effect—adapt well to portraying the wholesome and open-hearted character of today's revolutionary peasants. Men and women commune members in the fields, militiamen at target practice, young people engaging in a scientific experiment or children studying in a part-study part-farm work school, all are depicted as strong, vigorous, determined.

In the past, *nienhua* artists seldom painted from real life but were content to remain at their drawing boards reproducing long-formalized figures and themes. This is no longer the case; the reason today's artists can create *nienhua* that express the people's aspirations is that they go to the communes, fishing villages and training grounds to live, work and drill with the labouring people. They endeavour to re-create scenes from that life only after they themselves have lived it. The painter of "People Who Conquer Nature", for example, spent part of one winter constructing a dam and canals with commune members in the mountains of Huanghsien county. His own efforts at prizing up boulders and carrying baskets of earth in the freezing weather enabled him to understand more of the peasants' dauntless revolutionary drive to overcome all hardships.

Another example is the artist of "Wheat-harvesting Time", whose personal story is given elsewhere in this issue.

(See pictures overleaf)

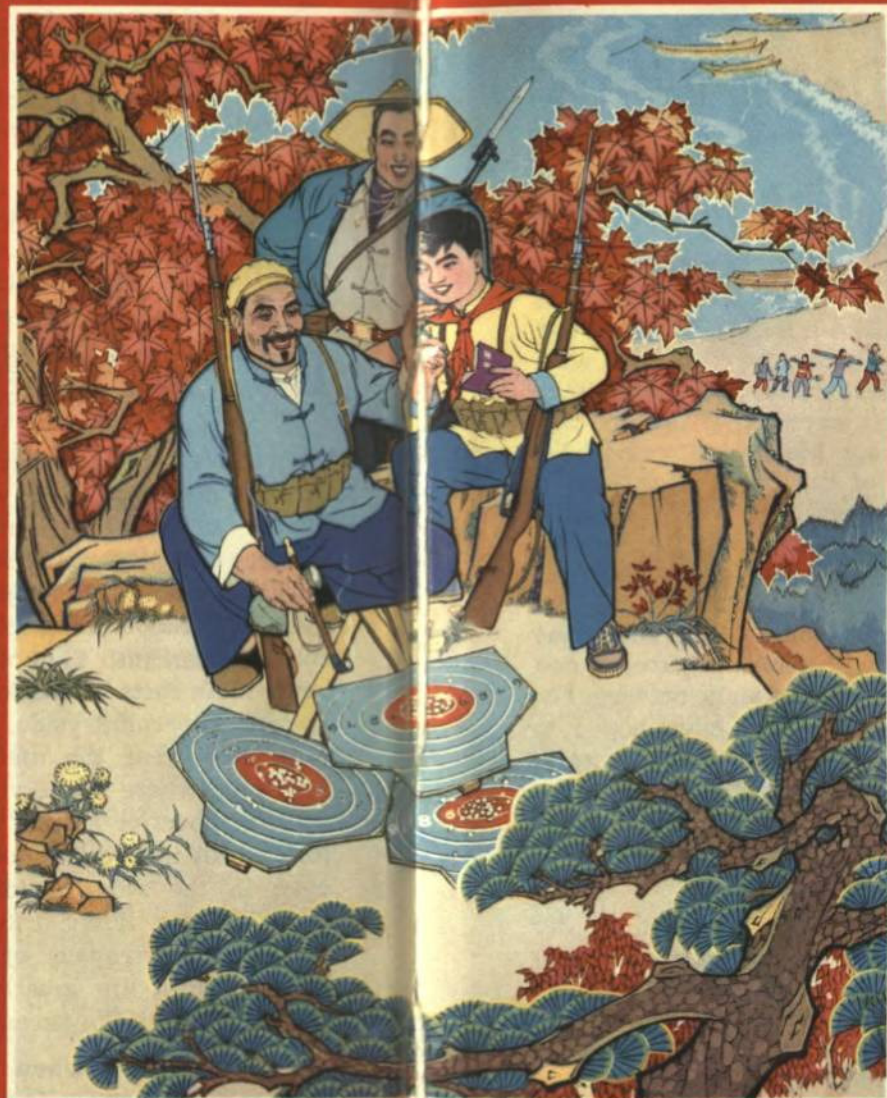


New Year Pictures from Shantung



Shantung Sisters Learn to Plant Rice

by Pai Yi-ju



Militiamen of Three Generations

by Lu Hsueh-chin



People Who Conquer Nature

by Shih Pang-hua



Going to Work

by Ting Ning-yuan

How I Painted 'Wheat-harvesting Time'

LI PAI-CHUN

A YEAR AGO in May when I went to help harvest wheat in a people's commune near the Yellow River in our province, I was so impressed by the way the people, through their collective efforts, had turned this formerly flood-stricken area into a sea of golden wheat, that I wanted to put my feeling into a picture. Trying to express the joy of wheat-harvesting time, I made a sketch of some farm women going out to reap.

When I showed it to some artist friends, they said I had not brought out the true character of today's farm women, their straightforwardness, optimism and their daring to conquer nature. I had drawn the wheat like rolling waves and the women's gestures and positions similarly fluid so as to be in harmony. But some friends remarked that this made the women look more like dancers than farmers going to the fields. The Communist Party secretary at the place where I work as an artist tried to help me see why I had failed. In order to portray the revolutionary spirit of the working people, he said, I ought to forget about the sketch-book for a while and go to live and work with the labouring people. Only when I began to think and feel as they did would I be able to depict their spirit.

Now I know that the Party secretary was right. I began to realize this soon afterward, when I went to live in the same county again. I stayed at the home of Uncle Li, a former poor peasant, and shared a room with his daughter Hung-o, a model commune member. Every morning we got up before dawn and went to work

LI PAI-CHUN, a young woman artist, is a 1963 graduate of the Shantung Province Institute of Fine Arts.

in the fields. When we came home in the evening we would grab a few wheat-cakes and rush off to meetings of the production team. Yet, busy as she was, Hung-o was always in high spirits and full of verve. One day when we were turning over the soil, the sun was so hot that our clothes were soaked with perspiration and I felt exhausted.

"Aren't you tired?" I asked Hung-o.

"Just looking at the good yellow earth fills me with strength," she replied. She swept her eyes over the newly-irrigated fields and said, "By autumn this will be covered with growing rice. Think how much more grain we shall have for the country." She pushed her rolled sleeves up higher and began to dig again.

Once as we ate some wheat-cakes late at night after a meeting, she confided, "In the old days, my father nearly broke his back try-

ing to make a living. Much of the time we had only chaff and wild vegetables to eat and sometimes we didn't even have those. But look at our life today!" She held up one of the cakes as though it were something very precious. That night I couldn't fall asleep. I kept thinking, "What have I done to serve the labouring people? With my foolish little sketch of women with dancing gestures, one holding a wheat stalk between her lips, how could I have hoped to express such hard-working spirit, such wholehearted devotion to the welfare of the collective and the country?"

THE LONGER I stayed in the commune, the more I came to realize that those peasants who had keenly felt the oppression and exploitation of the old society, and now enjoy most fully the joy of liberation in the new, are the first and foremost force to be relied on for completion of the revolution in the rural areas. I was filled with



Li Pai-chun's first sketch for "Wheat-harvesting Time".



The revised painting.

a desire to give a true portrayal of them.

I made more sketches. In the one I finally chose to paint as a *nienhua*, or new year picture, the woman team leader with rolled-up sleeves and a sickle in her hand is modelled after Li Hung-o, the tireless, open-hearted girl I had come to love. The woman picking up a stalk of wheat from the ground was inspired by Auntie Wang, who loved the commune like her own family. To represent the young people of the village, I drew this time not a gay girl playfully holding a stalk of wheat between her

teeth but a young girl hurrying forward with a shoulder-pole, typifying youngsters I met who always chose the heaviest tasks for themselves.

During a work break in the field, I showed this sketch to the commune members and asked for their comments. "You've got the team leader's spirit, all right," one of them said, "but not her beauty." I suddenly realized that what he meant by beauty was a complete unity of noble inner qualities and outward attractiveness. I also saw that the working people evaluate everything from the viewpoint of

what is good for production. Some of the peasants objected to the wide trouser legs I had drawn on purpose to get a decorative effect. "Those look like skirts," they said. "How impractical for work!"

My experience made me realize that in the past I had given my main attention to the technical aspects of painting — outward beauty of form and subtle arrangement of colour. Now I have come to understand that the life, thoughts and feelings of the labouring people are the truly important and beautiful things to be portrayed.

Chinese Cookery

Recipes for Spareribs

SPARERIBS are a perennial Chinese favourite. Here is a basic recipe for deep-fried spareribs which can be served in two different styles, either with sweet-and-sour sauce, or with a salt-and-pepper dip.

Deep-fried Spareribs

- ½ lb. spareribs
- 1 teaspoon soya sauce
- ½ tablespoon rice wine (or sherry)
- ½ teaspoon salt
- 5 tablespoons cornflour (cornstarch)
- 1 lb. peanut oil for deep frying

Wash spareribs. Separate them and chop them into 3 cm. lengths. With a

little water, mix soya sauce, rice wine, salt and cornflour into a paste. If you intend to serve these sweet-and-sour style, add 1 tablespoon minced fresh ginger or powdered ginger to taste. Add this paste to the ribs and mix until they are thoroughly covered. Heat oil until it bubbles and deep-fry spareribs over a medium fire until brown. Remove from oil when the meat begins to separate from the bone.

Sauce for Sweet-Sour Style

- 4½ tablespoons sugar
- 4 tablespoons vinegar
- 1 tablespoon cornflour
- 1½ tablespoons soya sauce
- 2 tablespoons water

Mix these ingredients together. Heat ¼ tablespoon oil in a heavy skillet and

add the sauce. Cook until it thickens. Add spareribs, stir until they are thoroughly coated with sauce, and serve.

Pepper-and-Salt Dip

- 4 tablespoons Chinese red pepper seeds
- 2 teaspoons salt

In a heavy, dry pan, heat salt and pepper until the latter turns brown. Crush pepper with a rolling pin, and place pepper-and-salt mixture in a dish on the table. The deep-fried spareribs prepared by the above recipe are picked up one by one with chopsticks and dipped into this mixture before being eaten. You may substitute other types of pepper, but remember that Chinese red pepper is not as hot as some other kinds, so alter the ingredients accordingly.

THE NEW SINKIANG

HUSAYIN ABAYDULLA

OUR Sinkiang Uighur Autonomous Region takes up one-sixth of the area of the People's Republic of China. Here live 13 nationalities. Truly cataclysmic changes have taken place in the 16 years since the liberation and especially in the decade since the autonomous region was established — transformations so great that outsiders cannot imagine them and even we who have lived and worked here all our lives do not always recognize a place after being away a year or so.

Some time ago, a young man coming to work in our region carried two heavy bottles of water all the way from his home in a far province. People had told him that Sinkiang was so dry that it was often hard to find drinking water. But when he arrived he was astonished to see "man-made rivers", green fields and row upon row of forest belts. His two bottles of water which had travelled several thousand miles went to water a tree on a state farm.

It is not so strange that some people in other parts of our motherland still have such ideas about Sinkiang. Far from the sea, we have an extremely dry climate, an average rainfall of only 200 mm., but an annual evaporation rate of more than 2,000 mm. Yet our snowcapped mountains in the icy ranges of Tienshan, Kunlun and Altai are enormous sources of water, the melting ice and snow providing 96,000 million cubic metres of water every year.

This immense amount of water did not help the peasants and herdsmen of Sinkiang in the past. Under reactionary rule for generations, our people did not have the unified strength needed to

control the annual rush of water from the mountains which would suddenly swell the rivers in summer and as suddenly flow away only a few months later. Helplessly, they watched precious water flood by in one season while at other times their plants died of drought, and drinking water for man and beast had to be transported from far places. The poverty-stricken peasants lived in misery on wild berries and fruit for six months of the year.

In the old Sinkiang, we actually "went begging with a golden bowl" — we were starving in the midst of an incredible potential wealth. Sinkiang is rich in petroleum, yet the people had to burn butter in their lamps. It has huge iron deposits, yet even screws were brought in from the outside. Though cotton has been grown in Sinkiang for over a thousand years, the people had nothing to wear but coarse homespun cloth and untanned sheepskin.

A Picture Entirely New

Today, desolate, poor, backward old Sinkiang — cut off from the world — has disappeared forever. Before our own eyes it has become a prosperous new socialist Sinkiang on the way to modernization.

Irrigation was one step out of our backwardness. Over the past 16 years, Sinkiang's irrigated areas have doubled. More than 1,860,000 hectares of wasteland has been reclaimed and made fertile — an area greater than all the farmland previously developed over the centuries (1,200,000 hectares). Everywhere in Sinkiang today are new canals, extensive forest belts, newly-reclaimed farmlands in both commune and state farms, wide areas of green flourishing on the old deserts of

the past. The people's communes are now using some mechanical equipment. Ten thousand tractors from 60 state tractor stations help plough the fields. These vast changes are reflected in the 1965 agricultural figures: three times as much grain, two and a half times the number of livestock, eleven times more cotton than at the time of liberation in 1949.

Our region manufactured practically nothing in the old days. Today, both north and south of the

Tienshan Mountains there are 500 new modern industrial plants. The list of Sinkiang's 2,000 industrial products is long — cotton, wool, silk textiles and thread, enamelware, paper, sugar, matches, fur and leather, iron, steel, coal, petroleum, electricity, machinery, cement, chemicals and non-ferrous metals. In one day, Sinkiang's cotton mills turn out enough cloth to make suits of clothes for 90,000 people.

To nourish and link this industrial growth, a rail, highway and air transport network spreads out from Urumchi, the capital, to cover Sinkiang's 80 counties and cities. The Peking-Lanchow-Sinkiang railway has already reached Urumchi. Roads now reach 85 per cent of the people's communes and almost all of them are connected by telephone.

This tremendous growth in both industry and agriculture has

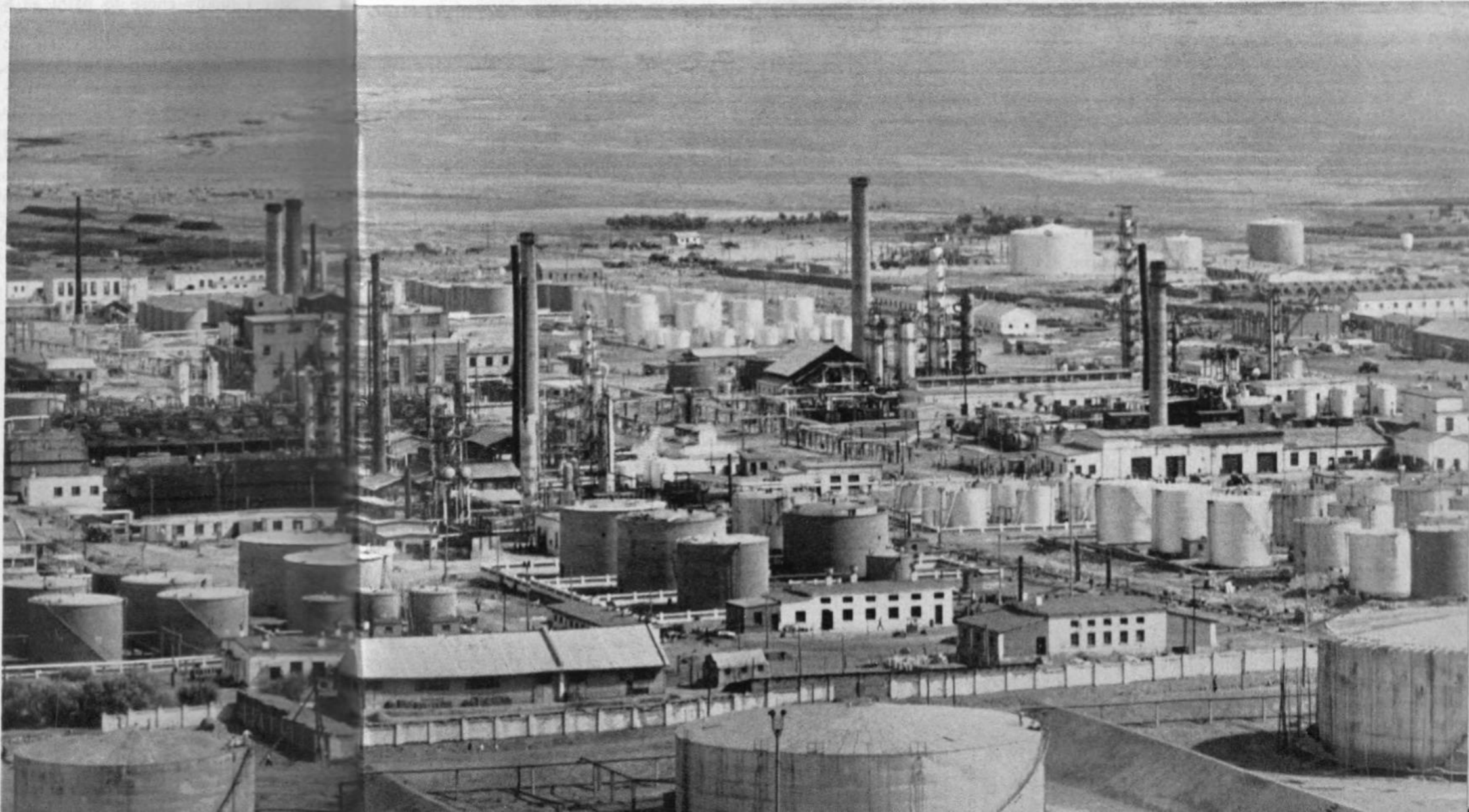
brought about a great improvement in the life of the people and a corresponding rapid development in culture, education and health work. There are nine universities, hundreds of middle schools and thousands of primary schools — where only a few existed before. Today one in every seven of Sinkiang's population is a student. Over a thousand medical units serve the area. In 1964 the cash income per person nearly tripled that of the early post-liberation days, while prices had remained stable or dropped. The supply of goods showed big increases, 9 times more cotton cloth, 8 times more tea, 390 times more meat, 7 times more sugar, for example. From 1950 to 1965 the amount of people's savings increased 280 times. In the old days of oppression, the population of the Uighurs and other national mi-

norities remained nearly stagnant; today their numbers are 20 per cent higher.

Determination and Self-reliance

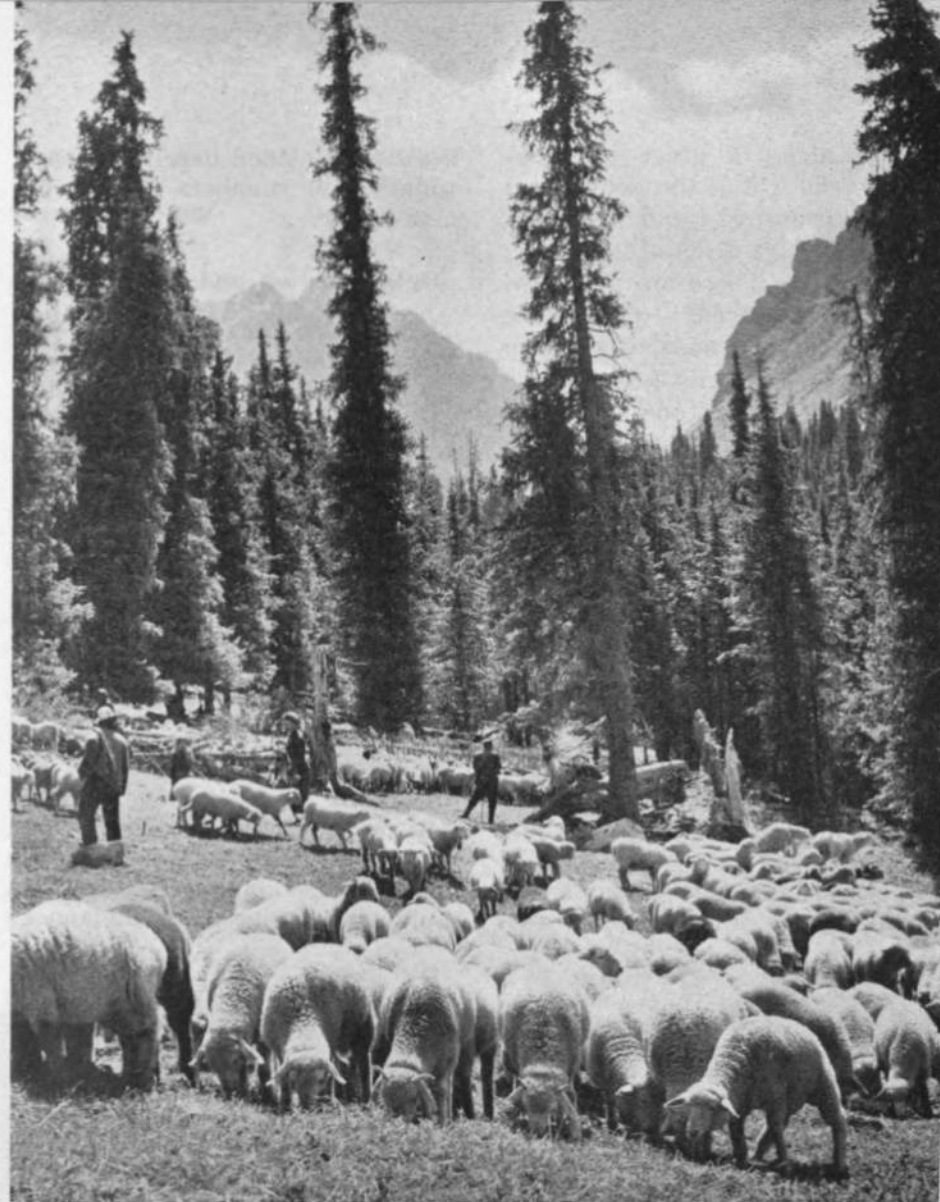
The astonishing progress in Sinkiang always leads to a question: it's the same land, the same people, but why has it been possible to accomplish in 16 years that which could not be done in centuries? Many times I have asked this question of the working people. Whether it was a Uighur peasant at the foot of Mount Kunlun, a Kazakh herdsman on the Altai prairie or a Khalkhas shepherd on the Pamirs, the answer was always the same: "In the past we were beasts of burden of the rich men, we knew how the lash felt on our backs. Today we are masters of the country. Now we want to use our own labour to build a new socialist Sinkiang as

The new Karamai oil refinery.



Fan Chiao-chien

HUSAYIN ABAYDULLA, of the Uighur nationality, has worked on the Sinkiang Daily since 1950. He is now its assistant editor.



A commune's new strain of fine wool sheep in the Ili Kazakh Autonomous Chou.

Hsu Pang

part of the new socialist China as quickly as we can."

The working people of the various nationalities in Sinkiang suffered heavy oppression and exploitation just as the Hans did. No land, no animals, not even the right to use water. There had been in north Sinkiang, for example, ten generations of "kings of Hami". During the time of the Kuomintang, the last Hami "king" was appointed as "special administrative inspector". He alone held more than 2,300 hectares of land, 25 underground irrigation channels and 170,000 head of livestock. In conditions like these, how could the labouring people, kept in the position of slaves, unite to conquer nature and build up their land? But once they were liberated, their diligent hands working together

strated in the area of Khotan in south Sinkiang, bounded by the trackless Taklamakan Desert on the north and the high Kunlun Mountains on the south. In the old days the area was a harsh stony land in which a few scattered oases existed by using water from the melting snows in the mountains. Even as the water flowed to the oases, some of them 100 kilometres away, 70 per cent of it disappeared in the dry soil. In the north the sands of the Taklamakan Desert pushed ominously southward year after year.

When the people's communes were formed in 1958, the Communist Party organizations in the Khotan area led the Uighur people in widespread discussions on how to bring about a complete change from their state of poverty. The unanimous conclusion was: get water across the wastes, get fields out of the desert!

But this meant digging canals in the stony desert. Thousands of commune members battled year after year on the rocky soil, wearing many two-foot iron picks down to the size of small hammers. In these last seven years the people of Khotan have dug 80 "man-made rivers" and 10,000 irrigation channels.

became the main force in transforming the face of Sinkiang.

What this united strength of the people could do has been demon-

A Shanghai textile worker from thousands of miles away passes on advanced methods to national minority sisters in Sinkiang.

Yeh Shu-po



How to prevent the water in the new canals from sinking into the sand? There was no clay in the desert, and to surface the canals with cement was too costly. But there were round boulders everywhere in the stony waste. Undaunted, the Uighurs picked up stones by hand and, laying them tightly together, lined the entire 700 km. of their canals.

Even as they were solving the problem of water, the people began their conquest of the Taklamakan Desert—an expanse which explorers from abroad had long called "The Sea of Death" and foreign scientists, a "forbidden land unconquerable by man". In the winter of 1959, 60,000 determined commune members entered the southern border of the desert and proclaimed their battle against it. In the past few years they have levelled thousands of sand dunes and ridges, carried many thousands of tons of sand, built ten reservoirs and 3,000 km. of waterways, planted 266 hectares of trees to conserve the soil and protect against wind, and opened up new land one-third the size of all the old farmland in the Khotan area. On this new land the commune members have already produced 34,000 tons of grain, 4,600 tons of oil crops and raised 35,000 head of livestock.

In 1964 "East Is Red" tractors made in China arrived at these new farms which the people of Khotan call "outposts in the conquest of the desert". Each year the people are chasing away the desert and pushing the green land to the north.

Not only in Khotan but in all the communes of Sinkiang, the people are aiming at high goals, depending on their own united strength and resolutely changing the face of the earth.

Starting from Nothing

In the same spirit, the people of Sinkiang have built their industries. Today the "August First" Iron and Steel Works is a small but comprehensive complex. When building started 14 years ago, the men ate and slept in the open, brought charcoal in on sledges, washed sand with water melted from snow, and poured cement in freezing weather by warming it with fires. After a year of hard determined work, they made molten metal flow from the first open-hearth furnace and the first converter in the history of Sinkiang. It was the workers of this plant who in 1959 stepped in to help supply the tractor-drawn ploughs which used to be imported and were still expensive to transport to Sinkiang from other parts of China. Lacking the technical data

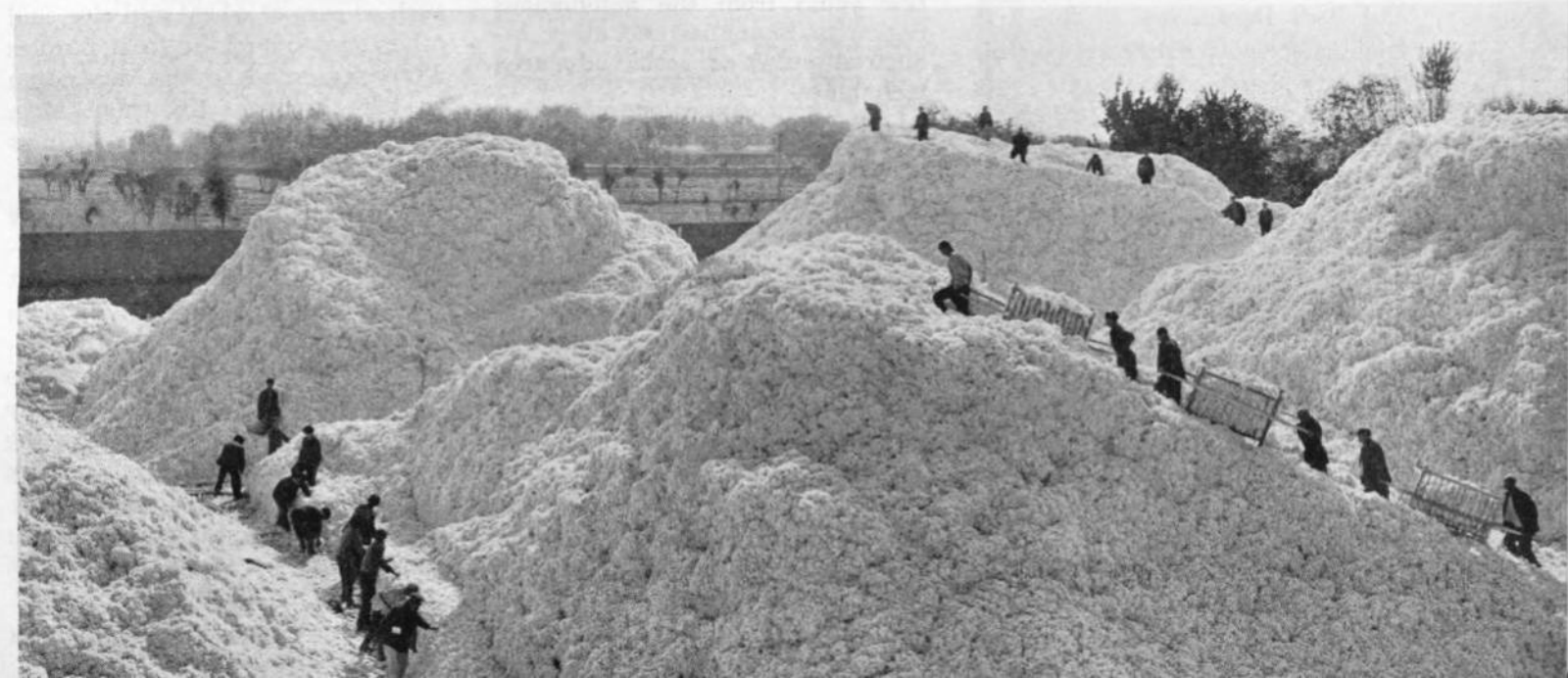
and equipment, they nevertheless produced them by daring to put new ideas into practice in both design and the making of their own equipment.

The "July First" Textile Mill, which today does complete spinning, weaving, printing and dyeing, was originally begun as a small spinning mill with part of the capital accumulated from the savings of men of the People's Liberation Army stationed in Urumchi. Every soldier, officer or commander gave up a cap and a pair of pocket flaps to help the mill get started. With workers of brother nationalities, the army men went to the mountains in the winter to cut wood for the factory buildings and helped install machines in -20° C. weather. With this start, the workers themselves went on to expand the plant, to overcome material shortages, make their own steam boiler, build the drying chamber, lay the water lines themselves and get the mill producing the complicated corduroy fabrics so much liked by the people of Sinkiang.

The petroleum city of Karamai sprang up on what used to be desert land, built by the initiative and will power of workers of different nationalities. In the recent years, scientific research activities on a mass scale were started on the oil fields. Breaking foreign "rules" and "petroleum doctrine", the

Harvested cotton in Moyu county of the Khotan area.

Hsi Tung





Over 100,000 people of different nationalities in Urumchi welcome with songs and dances the delegation headed by Vice-Premier Ho Lung.

workers discovered the actual conditions and extent of the Karamai oil field, rationalized and made production steady, and in general greatly raised oil field standards.

The rapid course of construction in Sinkiang enabled peasants and herdsmen of various nationalities who had never seen machines before to become skilled workmen, technicians and leading cadres through hard work, study in spite of difficulties, and the help of Han comrades. The number of workers has increased from only a few hundred in the several years after liberation to nearly 50,000 today. Alan Arin, Kazakh vice-director of the "July First" Textile Mill, Keyum Matniyaz, a skilled Uighur oil driller in the Karamai oil field, and Badi Hasan, one of the first Uighur locomotive drivers, were all illiterate shepherds only ten years ago. Among workers of 12 nationalities in factories under the region's Bureau of Machine Industry, 130 have become heads of workshops, engineers, plant directors or vice-directors.

Central People's Government Help

Our achievements in socialist construction in Sinkiang are inseparable from the assistance given us by the Central People's Government and the many Han people who came to help. In the first few years of construction, investments

in all construction projects as well as part of the expense of Sinkiang's administration came from the Central People's Government. The state has given financial aid to Sinkiang every year since the liberation.

Other parts of China have helped with Sinkiang's extreme manpower shortage. A huge area with only few people, there are only four people per square kilometre. Moreover, Sinkiang's long centuries of backwardness left it without technical abilities, and thousands of technicians and educated young people came to help us both in construction and in training our own workers and technicians. We in turn have sent over 1,500 workers in the past few years from the autonomous region to Shanghai and other industrial cities to learn advanced techniques.

A great contribution to the development of our agriculture, industry, transport and communications—and to the unity of our different nationalities—has been made by the Production and Construction Corps of the People's Liberation Army in Sinkiang. In their tradition of plain living and hard work, they opened up over 660,000 hectares of farmland on former deserts and alkaline wastes, built 100 huge mechanized state farms, networks of forest shelter belts, water conservation projects,



Hsu Pang and Fu Sheng-ju

canals, and many new industrial cities and towns. Along with this vast effort, they trained great numbers of skilled and technical workers among our local nationalities, helping them to build housing projects, schools and theatres.

Once isolated, backward Sinkiang now works in real brotherhood with the peoples of the rest of China. It is no wonder, then, that when Vice-Premier Ho Lung led a delegation of the Central Committee of the Chinese Communist Party and of the Central People's Government to visit our region on the tenth anniversary of our autonomy last year, the group was cheered and welcomed everywhere with music, singing and dancing. Symbols of good harvests, such as ears of wheat and rice, and other presents of the local peoples were presented to the delegation to take back to Chairman Mao, beloved leader of all of China's nationalities.

Sinkiang's achievements over the past 16 years have been tremendous, but they are only the first step in our advance. What we have done so far is to narrow the difference between Sinkiang and the more advanced regions of the country, basically eliminate the economic and cultural inequality left by history among the nationalities, and lay a sound foundation for building socialism.

Film Notes

Man Conquers the Deserts

THE documentary colour-film, *Man Conquers the Deserts*, had its first public showing last October on the occasion of the tenth anniversary of the founding of the Sinkiang Uighur Autonomous Region.

Running for 70 minutes, it depicts the miracle wrought in the Gobi and other deserts by the united efforts of the Production and Construction Corps and the peoples of the many nationalities inhabiting this vast region in China's northwest. Beautiful scenes, a running commentary in poetic form, and the national minority flavoured music with its stirring rhythm harmoniously blend together to present a picture of the unconquerable revolutionary spirit of the builders of socialism in the region.

The skilful interpolation of historical material and present-day scenes show the sharp contrast between the old and the new. The Production and Construction Corps pioneers began their work in the uninhabited barren desert north of the Tianshan Mountains soon after the liberation. Many of them, veteran soldiers of the anti-Japanese war, had taken part in the great production movement in the liberated areas following Chairman Mao Tse-tung's call to make ample food and clothing available through self-reliant effort. They put the glorious tradition of the Eighth Route Army into full operation in the transformation of the region. No vegetables to be found, they took salt water with their food. No bricks available, they lived in semi-underground cave-dwellings. Cement and reinforced concrete unobtainable, they built check-dams and irrigation canals with stones and tamarisk twigs. Lacking draught animals, they harnessed themselves to the ploughs and tilled the soil. As the industry of the country developed, the Central People's Government supplied them with a steady stream of machines, equipment and industrial materials.

The results of their tireless labour for more than a decade in this and other parts of Sinkiang have now come to fruition. The former desert-land is replaced by more than a hundred huge farms and pastures, and scores of industrial plants and mines. Viewed from an aeroplane, numerous oases now prevail in the once-desert wilderness, irrigation canals criss-cross verdant fields, and row upon row of new buildings testify to a growing prosperity.

THE struggle to conquer nature has gradually spread wider and wider to other barren areas. On the boundless deserts stretching north and south of the Tianshan Mountains, members of the Production and Construction Corps are to be found fighting, side by side with commune peasants and herdsmen of various nationalities, against the three big enemies—drought, alkaline soil and sandstorms. A deep friendship has developed between the state farms of the corps and the communes. The former, with their superior machines and skilled technicians, help the latter to lay out fields, build reservoirs, dig irrigation canals and plant forest belts in scientific standards. It is this unity that has brought about the tremendous changes in the deserts.

In the Manass River Basin in north Sinkiang, torrents from the melting snow on the Tianshan Mountains are now directed into reservoirs, forming many lakes. Spring water 200 metres underground is also drawn up by power pumps, led through irrigation canals to the state farms, wheat, cotton fields and pastures of the communes. The film also shows how the men of the Red Star No. 2 Farm battled for 70 days and nights to wash away the thick white alkali deposit from one plot

Upper and centre photos: Before and after the battle against the alkaline desert. Below: Official opening of the Unity Canal, built jointly by the corps and commune members.

of land by flooding and draining it thirty times. The alkaline soil on this state farm has thus been transformed into fertile fields. Dense forest belts are seen everywhere in the deserts protecting the farm land from sandstorms.

While the pioneer builders of socialism in Sinkiang continue their struggle, the second-generation successors are growing up in their midst. On the screen one sees group after group of young volunteers travelling by train and bus to the Tarim Basin to join the ranks of the Production and Construction Corps. These newcomers, together with the youth of all nationalities in Sinkiang, will carry forward the ideal of their fore-runners and build a still more beautiful motherland.

The film itself is the result of more than a year's work by the cameramen of the "August First" Film Studio, Peking.



More Intensive Rice Cultivation for Kwangtung

LI TSO-CHI

THE plain of the Han River, including the cities of Chaochow and Swatow in eastern Kwangtung province, is one of the most heavily populated areas in China. With very little arable land per capita, its people for centuries depended on rice from abroad. After the liberation the peasants there found the solution to their problem in highly intensive farming, which became possible through collective effort. The area's Chao-an county made history in 1955 as the first place in China to achieve a county-wide yield of 1,000 *jin* per *mu* from the year's two rice crops. In 1963 this yield was not only equalled but surpassed over the entire Chaochow-Swatow plain's 2 million *mu* of rice land. Since 1964 the system of intensive rice cultivation developed on the Chaochow-Swatow plain has been popularized throughout the province in an extensive campaign organized by the provincial government and Communist Party committee.

Information on this system is spread in two ways. The first is for communes to send their own experienced farmers, technicians or other personnel to stay in the Chaochow-Swatow area and learn by working with its peasants in the fields. Under the second and more important way, its skilled farmers have been invited to stay in almost every commune in the province and demonstrate the new methods, from sowing to harvesting. At present 4,000 Chaochow-Swatow farmers are doing this, spending one or two years at these places.

These advisers have won praise everywhere for their earnest, selfless style of work. One of the many examples of this occurred last



Tu Feng-lin (left), a Chaochow-Swatow farmer, teaches technicians from the Hsinhui county agricultural bureau an advanced method of transplanting seedlings.

spring. The first step in the Chaochow-Swatow method is to soak the rice seed and put it in a warm place to sprout. Last spring during a cold wave, many Chaochow-Swatow advisers moved their bedding over and slept right in the rooms where the seed was kept so that they could test the temperature in the baskets every few hours to be sure that it did not fall below the danger point. As a result, all the seed sprouted successfully.

Overcoming Fixed Ideas

The three main features of the Chaochow-Swatow intensive system are cultivation of strong seedlings, rational application of fertilizer and scientific irrigation and drainage. Not infrequently, methods of effecting these run counter to local practices. Hence the process of popularizing the new ways is often one of overcoming fixed ideas.

An example is what happened in the Huiyang special administrative region, located in the hills along the East River. The peasants there had tried the Chaochow-Swatow method of sparse sowing on their early crop of rice in 1965. But when they talked of using it on the year's second crop, they found that it conflicted with their established customs. They had always sown the seed for the second rice crop thickly and rather late. What resulted were seedlings so thin and weak that they were known as "ox hairs". The strong seedlings demanded by the Chaochow-Swatow system could be achieved only by sowing the seed earlier, and more sparsely. To this the peasants had all kinds of objections. "If we sow too early, the plants will grow nodes too soon. If we sow sparsely, too many weeds will grow in the seedbed," they said.

To convince them, after the early rice was harvested, the Huiyang Party committee organized discus-

sions on why the yield for this crop had been so much better than that for the 1964 early rice. Through these they came to see that sparse sowing was an important factor in increasing yields and worth trying on the late rice too.

Immediately afterward, the Huiyang Party committee organized a technical corps of 190 Chaochow-Swatow farmers and 280 veteran farmers from the region's Tungkuan county, noted for its good yields, who had been trained in the Chaochow-Swatow method. They went to communes throughout the region and acted as technical directors for popularizing sparse sowing. In addition, eighty thousand commune members were trained in the technique. Through these measures, in 1965 over 70 per cent of the region's late rice seedbeds were sown in the new way. In addition to growing stronger seedlings, the peasants used only about 80 *jin* of seed per *mu* instead of the one or two hundred *jin* formerly needed.

Water — But Not Too Much

What the Chaochow-Swatow farmers have found out about irrigation and drainage proved very useful in Hsuwen county on far-south Leichow peninsula. Because they frequently suffered from long droughts, the peasants there had formerly kept as much water as possible in the paddies. In 1965, after making great improvements in their water conservation system, they changed to the Chaochow-Swatow method, letting into the paddies only as much water as is needed at the different stages of growth, and allowing the ground to dry out at a certain period so that the rice plants can get more sun. This scientific method of irrigation produced rice with full, heavy grains. Last year the county had a 100 *jin* per *mu* increase in its early rice yield, bringing this nearly up to that of the Chaochow-Swatow plain.

Even the peasants of Shunteh county in the Pearl River delta,

already known as good farmers, found that they could learn from the Chaochow-Swatow system. Formerly they had somewhat indiscriminately made large applications of fertilizer as top dressing. The result was heavy plants very susceptible to lodging. From the Chaochow-Swatow farmers they learned to apply differing amounts of fertilizer according to the colour of the rice leaves at different stages of growth — first dark green, then reddish-yellow, then light green. Consequently in 1965 the county's per-*mu* yield of early rice surpassed that of the Chaochow-Swatow plain.

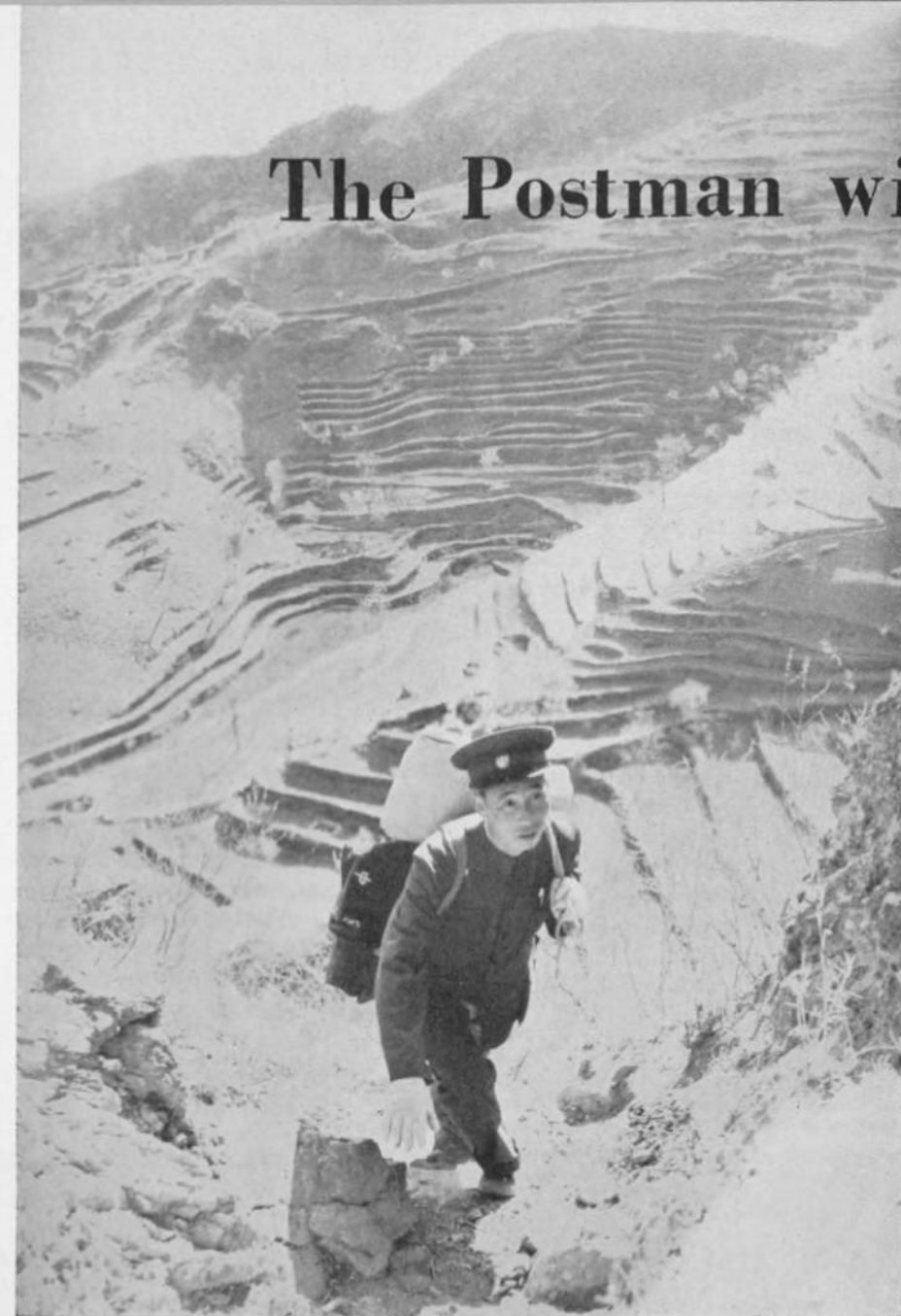
The campaign to popularize the Chaochow-Swatow system, which is still going on, has already brought good results. It was a factor in the province's 1965 early rice harvest, which was the biggest ever. As the saying goes in Huahsien county, "A year of learning from the Chaochow-Swatow farmers brings a mountain of grain!"

Following the Chaochow-Swatow system of intensive farming, a production team in Kwangtung province's Nanhai county makes a final application of fertilizer to the seedling beds.

Huang Yung-chao



The Postman with Iron Feet



LIU CHIEN-KUO

WALK the delivery route of Jen Cheng-shui; learn from Jen Cheng-shui!"

Jen Cheng-shui is a postman who has become an inspiration for all others in Fangshan county, where he works. The county lies in mountains southwest of Peking, less than two hours by bus from the capital.

For the past 16 years, from the time he reached the age of 19, Jen Cheng-shui has been carrying mail. He is known as the "man with iron feet". It has been calculated that the distance he has covered in these years would encircle the equator four times; he is now on his fifth round.

Winter and summer, by day or night, Jen Cheng-shui climbs up the mountain paths and wades through rivers. His deliveries of newspapers, letters and parcels are made as regularly as clockwork. On one occasion when a valley was suddenly flooded by a downrush of mountain torrents, the peasants working nearby tried to persuade him to turn back home. But with thoughts of those waiting for mail in his mind, Jen quickened his pace, made a detour, and completed the day's round.

In case the peasants and workers on construction sites have run out of writing paper, envelopes, stamps or paste, he carries a supply of these in his bag. Besides delivering mail—and he carries large parcels not required of a postman—he sends out money orders for the villagers. For his spirit of selfless service to the people and because he goes out of his way to take on the most exacting



Jen Cheng-shui walks his route after a winter snow. *Chu Ching*

Grandpa Chao is an old friend on Jen's route; he often receives letters from his son. *Pai Ching*

and difficult jobs, Jen Cheng-shui is affectionately called "our good postman" by those who live along his route.

IN the early days of the anti-Japanese war, Jen Cheng-shui—then a child—had accompanied his mother who delivered messages for the Eighth Route Army. This gave him a keen sense of responsibility and awareness of the need to carry out mail delivery with speed and accuracy. In 1963 when the General Post Office in Peking called on all postmen to take steps to speed up rural deliveries so that news of Communist Party policies, government directives and achievements in construction would quickly reach the peasants, Jen took this as his revolutionary duty and set to work with a verve which had its roots back in his childhood.

There was a time when the villagers, miners and construction workers in the not easily accessible Mount Ta-an area did not receive Peking newspapers until the day following publication. Jen Cheng-shui proposed that a new route be opened and deliveries be made in the mountains. Others had tried that route but had been unable to cover it in a day. Jen Cheng-shui asked to take it over. In doing this, he had in mind Chairman Mao's words that the good comrades are those who "carry the heavy loads themselves; they are the first to bear hardships, the last to enjoy comforts".

ON his new round, Jen Cheng-shui covers 25 kilometres a day. Jen sets out a little after 11 in the morning after the mail ar-

rives from Peking. With 15 kilograms on his back, he scales a hill, crosses Big Stone River and enters North Valley where the uneven, slippery pebbles crunch under his feet. Coming out of the valley, he has to climb another hill and walk on the edge of a narrow precipice called "Tiger's Mouth". After that, to make a short cut, he goes through several railway tunnels still under construction, the largest three kilometres long. By the time he reaches Mt. Ta-an, the sun is setting. He starts back after a short rest, sleeps overnight at Hsi-liushui, a delivery point on the way, and arrives at the post office at 9, in plenty of time for another day's work.

LIU CHIEN-KUO is a reporter for the *Workers' Daily*.

STAMPS OF NEW CHINA

THE 20th anniversary of the victory in the Chinese people's War of Resistance Against Japanese Aggression, September 3, was the occasion for the issue of a set of four commemorative stamps. Three are reproductions of oil paintings and one of a sculpture. Across the top of each stamp are characters reading: "In Commemoration of the 20th Anniversary of the Victory in the War of Resistance Against Japanese Aggression, 1945-1965." All the stamps are of 8 fen denomination.

Stamp 1. An oil painting in light yellow, light and dark blue colours portrays Chairman Mao writing in a cave-house in Yen-an during the War of Resistance Against Japanese Aggression.

Stamp 2 depicts two peasant women bidding farewell to fighters of the Eighth Route Army, led by the Communist Party, who are about to cross the Yellow River to fight the Japanese at a time when Kuomintang troops were running away from the Japanese invaders.

Stamp 3 presents a sculpture in brown against a white background. It shows two Eighth Route Army fighters and a people's militiaman cheering the victory over Japan.

Commemorating the Anti-Japanese War

Stamp 4. During the anti-Japanese war, hundreds of thousands of young people joined the people's army. Young peasants who have just enlisted are being seen off by the villagers, who beat drums and gongs to give them a warm sendoff.

Stamps 2 and 4 are printed in light and dark shades of greyish green.

Size: Stamp 1, 50 x 40 mm.; stamps 2, 3 and 4, 30 x 40 mm. *Perf.* 11. Photo-gravured. Index No. Commemorative 115. Serial Nos. 367-370.





"Swallow" machines being inspected.

Higher Production, Lower Budget

WANG SHU-KUNG

IF WE at the Peking Sewing Machine Factory have learned anything in the past few years, it is that man is more decisive than money. We have learned by our own experience what wonders can be performed in our socialist society when the wisdom and creativity of the masses are mobilized.

Our factory began in 1958 when five small sewing-machine repair shops were amalgamated. At that time we had only a few antiquated lathes and some small shops scattered throughout the city. We all looked forward to the day when we would manufacture machines, and expected the government to

WANG SHU-KUNG is director of the Peking Sewing Machine Factory.

give us funds for new buildings and equipment. We never thought of improving what we had, but instead spent much time and energy planning a new plant on the lines of modern foreign and domestic factories with a production capacity of 100,000 sewing machines a year. It would have taken an outlay of 10 million yuan by the government, but we did not get the money because more urgent projects had priority.

By 1962 the demand for sewing machines was so great that we felt we had to try to produce them with the existing equipment. After many trials we finally got one model into production. It sold under the brand name "Swallow".

In an evaluation of sewing machines by the Ministry of Light Industry late in 1963, our "Swallow" scored 78.5 points out of a possible hundred. The best machine rated 89.6 points. Obviously we were not out in front, but we thought we had done quite well with the equipment we had and could not make further improvement without more state money. This attitude led us to neglect problems that we could solve by ourselves.

Enter the Taching Spirit

Just then a campaign was launched among the country's industries for emulating the revolutionary drive and scientific applica-

tion shown by the workers at the Taching oil field.* I was among the group sent by the municipal department of industry to visit Taching. We had always thought that as one of the country's key enterprises, the oil field must have been getting whatever it needed from the government, but we learned that its workers had conquered one difficulty after another through their own efforts.

The people who pioneered at Taching had neither office buildings nor cozy apartments waiting for them. They put up tents in the wilderness and began their work. When the first consignment of drilling equipment arrived ahead of the hoists which were to unload them, the entire force, office workers as well, turned out to take 60 tons of machinery from railway cars and carry them to the work-site piece by piece. Before pipes were laid, all the water had to be fetched from a lake half a kilometre away.

This opened our eyes about our own factory. We returned home and called on our workers to follow the Taching spirit. After many discussions they came to see that the difficulties we faced were small compared to those at Taching.

With this new attitude, technical problems which had previously loomed as formidable were solved one after another. For example, the decoration and label on the arm of the sewing machine had to meet strict standards set by the Ministry of Light Industry. They therefore had to be applied in a room with constant temperature and humidity. Our buildings had been converted from ordinary dwellings which had no way for controlling these factors. Sung Shuang-ching, one of the workers, experimented and finally evolved a method of regulating heat and humidity through steam. It was just the thing in winter, but when summer came it couldn't be used. Sung Shuang-ching went to work again

* See "The Spirit and Approach that Bring Victory" in the July 1964 issue of *China Reconstructs*.

and came up with an inexpensive idea. He drilled tiny holes in some water pipes he found on the scrap heap and had them installed along the walls. Now a "water curtain" from these pipes keeps the room at the desired temperature and humidity in summer. These innovations brought a great improvement in the labelling.

In an effort to get castings of the desired cleanness, Lu Chin-wei, a veteran foundry worker, improved the moulding plates and the composition of the moulding sand. Smoother castings for the arm bed of the sewing machines were soon being made at very little additional cost.

Inspired by the Taching spirit, the workers in our plant converted scrap and old equipment into more than twenty special-purpose machine tools and scores of hand tools. They also spent much time improving their skill at operation. At the year-end evaluation, the "Swallow" brand rated 94 points.

Depending on Ourselves

Though we had accomplished a great deal, we later learned that we still had not freed ourselves from the idea that money can do

more than man. In 1964 the government allocated us a sum for more and better equipment for processing the arms. Without considering whether we could make them in our own shops, we placed an order for 8 of the 12 machines needed. We made the other four by rebuilding some of our old ones. After waiting a whole year for the other eight, we learned that the machine-tool plant had more urgent orders to fill and had not even scheduled ours in its current plan.

The incident taught us that in learning from Taching we had gone only half way. At our year-end review, we resolved that in the coming nationwide upsurge in production in 1965, we would rely on the initiative of our workers to make what extra equipment we needed.

Greeting the Upsurge

A campaign for technical innovation went into full swing in our factory. The workers themselves made many suggestions and our technicians and workers visited Shanghai to learn what the advanced factories there were doing. A committee of experienced workers and technicians went from shop



Applying the decorative patterns and brand mark.

Photos by Feng Wen-kang

to shop in our own plant, finding out how much time was spent in each operation, the methods used and quality of work. Then we compared these with those from advanced factories in Shanghai and elsewhere to find out what we lacked or where we lagged behind. With the facts in hand, we worked out a one-year plan for technical improvement. It includes 105 major processes to be improved and 225 machines or units to be added. When we complete our plan we will have the equipment to raise our production from 37,000 sewing machines to 100,000, and for improving quality and cutting production cost.

Some experts estimated that our plan needed 1.2 million yuan. This figure was discussed with all personnel in the factory. Then a detailed study of points to be improved was made by the shops and teams concerned. We found that our own factory could make 178 of

the 225 units. Where old machines, parts and material could be used, nothing new would be bought. On this basis, we calculated the cost at 700,000 yuan.

Now as we carry out the plan we are finding new ways of saving money so that the actual cost is often lower than allowed for in the budget. For example, we had expected to spend 4,000 yuan on a semi-automatic machine tool for processing balance wheels like one we had seen in another factory. But the workers in our wheel section found ways to do the job just as efficiently with their present equipment. They made four innovations in 18 days and cut the original nine operations to two. They improved the wheel-processing machine tools so much that only two are needed instead of the former seven. This brought about a fourfold increase in efficiency and also greatly improved quality. The total cost was 100 yuan.

For transporting the arms from the sand-blasting to the varnish-baking section, we had originally planned to install an electric conveyor costing 1,200 yuan. But the workers devised a conveying system making use of the slope of the shop floor. It proved to be just as good but cost only 30 yuan.

As for the eight machine tools for which we had waited so long, the workers decided to make them themselves. The new machines do more operations automatically than the ones we would have bought, and they cost only one-tenth as much.

By midyear of 1965 we had completed 54 of the 105 items, and spent only 100,000 yuan of the government's funds. And to think that a few years ago we thought we had to have 10 million yuan from the government before we could produce 100,000 sewing machines a year!

The December 9th Movement

The Students Go to the Peasants

An article in our previous issue described how students of Peiping staged two demonstrations in December 1935 demanding resistance to Japanese aggression. Below, the author describes events which grew out of the demonstrations.

WHAT should the next step be? How could the student movement be maintained and developed? This was the question the students worried, deliberated and debated about following the December 16th demonstration.

On December 25, 1935, at a meeting held at Wayaopao in northern Shensi province, the Political Bureau of the Central Committee of the Chinese Communist Party adopted a resolution to establish an anti-Japanese national united front. Two days later, in the report *On Tactics Against Japanese Imperialism*, Chairman Mao Tse-tung, pointing out that the basic feature of the current situation was that Japanese imperialism was trying to turn China into its colony, analysed the possibility and the importance of establishing a broadly-based national united front against Japan. Concerning the student movement, Chairman Mao said:

The student movement has already grown considerably and will certainly go on doing so. But this movement can sustain itself and break through the martial law imposed by the traitors and the

policy of disruption and massacre practised by the police, the secret service agents, the scoundrels in the educational world and the fascists only if it is co-ordinated with the struggles of the workers, peasants and soldiers.

The Communist-led student federations in Peiping and Tientsin sponsored discussions which helped the young people to recognize the reactionary nature of the traitorous Chiang Kai-shek dictatorship. They recalled that after Japan seized China's northeastern provinces, Peiping students petitioning for resistance were met with a bloody

massacre in Nanking. Many others had been arrested; the weak ones had been bought over. The discussion also drew lessons from the ruthless repression they so recently experienced in the demonstrations of December 9th and 16th.

The leaders pointed out that while the students were an important part of the resistance movement, its mainstay was the workers and peasants who made up 90 per cent of the nation's population. The Party said that students' struggles must be combined with the struggles of the workers, peas-



Students talk to the people in a farming village.

RADIO PEKING'S English Language Transmissions

EAST AND SOUTH AFRICA

Peking Time	Local Standard Time	Metre Bands
00:00-01:00	18:00-19:00 (Cape Town, Salisbury)	42, 30, 25
	19:00-20:00 (Dar-es-Salaam)	
01:00-02:00	19:00-20:00 (Cape Town, Salisbury)	42, 30, 25
	20:00-21:00 (Dar-es-Salaam)	

WEST AND NORTH AFRICA

Peking Time	Local Standard Time	Metre Bands
03:30-04:30	18:45-19:45 (Monrovia)	50, 43, 31
	19:30-20:30 (Accra, Freetown)	
	20:30-21:30 (Lagos)	
	21:30-22:30 (Cairo)	
04:30-05:30	19:45-20:45 (Monrovia)	50, 43, 31
	20:30-21:30 (Accra, Freetown)	
	21:30-22:30 (Lagos)	

SOUTHEAST ASIA

Peking Time	Local Standard Time	Metre Bands
20:00-21:00	19:00-20:00 (Western Indonesia, Bangkok)	252, 224, 32
	19:30-20:30 (Singapore)	31, 25, 19
	20:00-21:00 (Saigon, Manila)	
	18:30-19:30 (Rangoon)	
21:00-22:00	20:00-21:00 (Western Indonesia, Bangkok)	224, 32, 31
	20:30-21:30 (Singapore)	25, 19
	21:00-22:00 (Saigon, Manila)	
	19:30-20:30 (Rangoon)	

SOUTH ASIA

Peking Time	Local Standard Time	Metre Bands
22:00-23:00	19:30-20:30 (Delhi, Colombo)	42, 41, 30
	19:00-20:00 (West Pakistan)	
	20:00-21:00 (East Pakistan)	
	19:40-20:40 (Kathmandu)	
23:00-24:00	20:30-21:30 (Delhi, Colombo)	42, 41, 30
	20:00-21:00 (West Pakistan)	
	21:00-22:00 (East Pakistan)	
	20:40-21:40 (Kathmandu)	

AUSTRALIA AND NEW ZEALAND

Peking Time	Local Standard Time	Metre Bands
16:30-17:30	18:30-19:30 (Aust. S.T.)	25, 19
	20:30-21:30 (N.Z.S.T.)	
17:30-18:30	19:30-20:30 (Aust. S.T.)	25, 19
	21:30-22:30 (N.Z.S.T.)	

EUROPE

Peking Time	Local Standard Time	Metre Bands
04:30-05:30	20:30-21:30 (G.M.T.)	58, 51, 48
	21:30-22:30 (Stockholm, Paris)	42
05:30-06:30	21:30-22:30 (G.M.T.)	51, 48, 42
	22:30-23:30 (Stockholm, Paris)	

NORTH AMERICA (EAST COAST)

Peking Time	Local Standard Time	Metre Bands
08:00-09:00	19:00-20:00 (E.S.T.)	25, 19
09:00-10:00	20:00-21:00 (E.S.T.)	25, 19
10:00-11:00	21:00-22:00 (E.S.T.)	25, 19

NORTH AMERICA (WEST COAST)

Peking Time	Local Standard Time	Metre Bands
11:00-12:00	19:00-20:00 (P.S.T.)	31, 25, 19
12:00-13:00	20:00-21:00 (P.S.T.)	31, 25, 19



A short play urging resistance.

ants and soldiers, and that students should go among the workers and peasants and become one with them. Only in this way could the student movement consolidate and develop, broaden its influence and become less exposed to attack. They pointed out that through this the students could raise their political consciousness so that they could continue the struggle effectively.

The students' federations in Peiping and Tientsin organized four propaganda brigades with 500 members — most of them activists in the December 9th demonstrations. They were to travel southward visiting towns and villages along the Peiping-Hankow railway line to publicize among the workers and peasants the need to resist Japan.

The first group eluded the reactionary troops and police and slipped out of the city to gather at the Agricultural College at midnight of January 3. They set out immediately. Despite the cold they did not stop to rest, and by the next day at dusk had reached the village of Chingyuntien 50 kilometres away. Though many had blistered feet, none dropped out. The village had never had such a crowd stop for the night and there were not enough places on the kang in the homes where they were to stay, so the men let the women sleep there while they themselves sat back to back on the

earthen floors. The night was bitterly cold, but hearts were warmed by feelings of fraternity and collective spirit.

This was a new experience for the students. In Peiping they usually travelled by tramcar or ricksha, and slept in heated dormitories, many on spring beds. They ate polished rice and steamed bread with tasty side-dishes. Now frozen wheat cakes and ice-cold salted vegetables were their fare. This was their first test in becoming one with the workers and peasants, and for them it was a severe one. Yet they realized that such hardships were nothing compared to the suffering of the nation. They fell asleep humming songs about national salvation, wondering how they would speak to the people in the morning, whether their propaganda would be effective among peasants who could not even read.

Peasants' Bitter Life

Before leaving the schools, the students had decided not to wear leather shoes, which marked them as people with money, and to put on plain blue cotton gowns. But even so, when they appeared on the village streets the next day they attracted surprised glances. And the peasants did not seem to understand their talks, the songs they sang or the slogans they shouted. Some of the villagers, uncertain about the intentions of these young people, closed their

doors and peeped out through cracks.

The students were deeply troubled and began to wonder whether they could establish contact with the masses at all. The Communist Party organization in the brigade analysed the situation and concluded that though the students were eager to resist Japan, they did not see that the problem the peasants were most concerned about was: Old Master Wang is demanding too much rent. The students had to be helped to understand that the fight against imperialism must be tied with opposing feudal exploitation. At the suggestion of the Party organization, the students visited the homes of the poor peasants to learn about their living conditions while carrying on propaganda activities. They spent the evenings discussing the question: Why are the peasants poor and the landlords rich?

In the dark, cold peasant hovels they saw misery appalling beyond imagination. Some children were clad in a single piece of cloth. A family of five shared a ragged quilt. Their meal was a thin soup, a mixture of chaff and wild roots. Yet the students shivered in their fur-lined gowns, found it hard to swallow the wheat cakes and cabbage soup they had provided for themselves.

One peasant told the students that the thin soup on which his family was subsisting would last only until the lunar year. Then they would have nothing. "The landlord takes eight out of ten parts of our crop and on top of that demands all kinds of taxes. We have hardly anything left for ourselves," he said. A tenant farmer told them that he had borrowed 20 silver yuan at a high rate of interest so that he could rent three mu of land. Then the crop was ruined by flood and now the landlord was demanding the debt owed him. The village head had come and threatened, "Pay up in seven days or else!"

Another family had been without food for two days and the

children were crying with hunger. The mother told the students that the father had gone away to try to earn something doing odd jobs for the landlords, and that they would have nothing to eat until he came back. They had no idea when he would return.

These bitter tales shocked the young people. Silently they tramped from one ramshackle hut to another, their minds in a turmoil: Were the rice and steamed bread they ate dropped from heaven? Were their padded and lined gowns blown into their laps by a breath of wind? No, they were the blood and sweat of the working people.

We live a comfortable life in palace-like school buildings, ran their thoughts, yet we do not know that we live a shameless parasitic life! We talk of resisting Japan, of mobilizing the masses. But we do not know that the peasants live the life of beasts of burden under imperialist oppression and feudal exploitation, and that the traitorous Chiang Kai-shek government is the agent of the perpetrators of both.

Anti-feudal, Anti-imperialist

As a result of this new understanding, propaganda activities began to match the mood of the peasants. When members of the third brigade, speaking at the town of Matou, described the sufferings of people in the Japanese-occupied northeast, the peasants could no longer hold back their feelings. With tears streaming down their faces, they shouted, "Kill the Japanese devils!" The short play "Fight Back to Our Old Home" aroused the masses' patriotism even more. One elderly woman, shaking with indignation, climbed onto the makeshift stage to shout, "Let's be of one heart and fight Japan! We don't want to be slaves to a foreign power!"

The peasants began to feel the students were like their own people. When the students spoke, the peasants brought them boiled water to drink. Some women dug into their scanty supply of salted vegetables and gave them all to

the students. They invited the young people into their homes and told them of previous struggles in which they had fought. Many of the elderly people in the area had taken part in the Yi Ho Tuan Uprising against the imperialist powers in 1900. Later the local peasants, led by the Communist Party, had risen in repeated armed struggles.

Through these contacts, the students came to see that the great strength of the national liberation from imperialism indeed lay in the worker and peasant masses. Those who had viewed peasants as stupid and backward with no political consciousness realized that they had been wrong. They became convinced that the worker and peasant masses were the mainstay of the anti-Japanese forces, that the student movement would not have a future unless it joined forces with them.

Soon after the propaganda brigades of Peiping and Tientsin set out, students in other parts of the country also went among the peasants. More than 90 college and middle school students from Shanghai set out on January 20, 1936. At every village they spoke on street corners, went into the tea-houses to "make conversation" about resistance, distributed posters and leaflets, staged short plays and taught children to sing anti-

Japanese songs. Neither snow, hardship nor obstruction by Kuomintang troops daunted their spirit or weakened their efforts. From Wuhan, Canton and Tsinan, students went out too. Wherever they went, the patriotic young people left a deep impression. Wherever they went, organizations for resistance were formed.

The student propaganda brigades from Peiping and Tientsin were later forcibly dispersed by the Kuomintang troops. But undaunted, on returning to the schools, the students formed an organization called the Vanguard of China's National Liberation. From the day of its birth this organization, under the direct leadership of the Communist Party, united all progressive youth and stood in the forefront of the resistance movement. In the struggle against the Kuomintang reactionaries, its ranks became better organized and the youth fought still more courageously. Gaining experience in the Vanguard, many Peiping and Tientsin students later played an active role in the anti-Japanese war.

The class education that the students had received during their propaganda activities helped their patriotism develop into class consciousness. They resolved to go on working under the leadership of the Chinese Communist Party for the final realization of communism.

Now!

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of

CHINA RECONSTRUCTS

Monthly from January 1966

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The two following rhymes are taken from a traditional children's textbook. Written in classical Chinese, they teach the numerals from one to ten. However, they are simple to learn and the language is very close to modern Chinese.

乡村
Xiāngcūn
(The) Village

一去二三里，
Yī qù èr sān lǐ,
At a stretch walking two (or) three li,

烟村四五家，
Yāncūn sì wǔ jiā,
(I see a) village (of) four (or) five households,

亭台六七座，
Tíngtái liù qī zuò,
Pavilions six (or) seven,

八九十支花。
Bā jiǔ shí zhī huā.
(And) eight, nine (or) ten flowers.

雪花
Xuěhuā
Snowflakes

一片，一片，又一片，
Yī piàn, yī piàn, yòu yī piàn,
One piece, one piece, again one piece,

两片，三片，四片，五片，
Liǎng piàn, sān piàn, sì wǔ piàn,
Two pieces, three pieces, four (or) five pieces,

六七片，九十片，
Liù qī bā piàn, jiǔ shí piàn,
Six, seven (or) eight pieces (and) nine (or) ten pieces.

飞入芦花都不见。
Fēirù lúhuā dōu bújiàn.
Flying into reed-flowers (they) all disappear.

Reworded Translation

The Village

A walk of two or three li,
I see a village with four or five households,
Six or seven pavilions,
And eight, nine or ten flowers.

Snow

One flake, one flake, and yet another,
Two, three, four or five flakes,
Six, seven, eight flakes, nine or ten flakes,
Flying into the reeds, they all disappear.

Explanatory Notes

1. Qù 去 means "to go". But in Yī qù èr sān lǐ 一去二三里, it means "to walk". Yī 一 is "one", but yī qù 一去 means "to walk at a stretch" or "a walk".

2. Lǐ 里 is a Chinese unit of distance. One li is equal to half a kilometre.

3. In Chinese, "two or three" is expressed as èr sān 二三, so the word "or" (huòzhě 或者) is usually omitted. E.g., èr sān lǐ 二三里 (two or three li), sì wǔ piàn 四五片 (four or five pieces), liù qī zuò tíngtái 六七座亭台 (six or seven pavilions).

4. Both èr 二 and liǎng 两 mean "two". But the context in which they are used differs. Èr is generally used for counting or when it is a part of a given figure, e.g., liùshí èr 六十二 (sixty-two), NOT liùshí liǎng. Liǎng is generally used with classifiers, e.g., liǎng běn shū 两本书 (two books), NOT èr běn shū; liǎng piàn xuěhuā 两片雪花 (two snowflakes), NOT èr piàn xuěhuā.

5. Xuě 雪 means "snow" and huā 花 "flower". Xuěhuā 雪花 is a literary expression meaning "snow". In spoken Chinese it means "snowflake".

6. Fēirù 飞入 means "to fly into". Rù 入 means "enter", "into" in classical Chinese. It is used mainly in the written language. The colloquial form is jìn 进.

7. Yān 烟 means "smoke". Yāncūn 烟村 means "a village where smoke rises from the houses". It is a literary expression meaning "village". In modern writing cūnzi 村子 is generally used.

Exercise

Translate the following into Chinese:

- I have two books.
- There are seven or eight households in this village.
- I saw a pavilion.

Correct translation of the exercise in the December 1965 issue:

- Nǐ zěnmē nénggòu bǎ zhè zuò shān bǎnzǒu ne?
- Tāde háizi yíjīng liǎng suì le.
- Wǒ bú zàchéng nǐ zuò zhè shìr.

A Simple Key to Pronunciation

Consonants: b, c (ts), d, f, g, h, j, k (as in kill), l, m, n, ng, p (as in peak), q (as in cheer), r (as in run), s, t, w, x (as in ship), y, z (dz), zh (as in rich), ch (as in chew), sh (as in shrub). The last three are pronounced with the tip of the tongue curved back.

Vowels: a (as in father), o (ò), e (ù), i (ì), u (ò), ü (as in German), after j, q and x, u pronounced as ü. The sounds of combination vowels such as ai and iao are as in English.

To save space, letters in which the sound is the same as, or similar to, that used in English are not further described.

A fuller key to pronunciation of the phonetic alphabet used in this column may be obtained on application to *China Reconstructs*.



Paper
Toys
You
Can
Make

WINDMILL

Cut out three circles, each 8 cm. in diameter, in blue, red and yellow paper (or any other three colours you like). Fold each circle in half, then fold again to find centre point. Lay circles out flat.

Take blue circle and mark a point 2 cm. from the edge on each of the fold lines. Cut from edge to each point as in Fig. 1.

Take red circle and mark a point 2 cm. from the edge at each end of one fold line. On the other fold line mark two points, each 2 cm. from the centre. Cut from the centre and the two edges as shown in Fig. 2. Make two small holes 0.5 cm. from the edge on the fold with the centre cut.

Take the yellow circle and mark points 2 cm. from the centre along each fold. Cut as in Fig. 3.

Take blue circle and fold over once. Slip it through the centre slit in the red circle and open it flat. The two circles are now interlocked. Fold both over, keeping the two holes on the fold line. (You now have a four-layer semicircle.) Push this through the slit in the yellow circle, open carefully and

spread the blue and red circles out flat as they were before, each half circle held in place by one of the slits in the yellow circle.

To hang the windmill: Take five lengths of red yarn, each about 16 cm. long, double them over and tie below the loop to form a tassel. Fasten a piece of yarn through the loop of the tassel, thread it through one of the holes in the windmill, slip it through the slit in the centre and then thread through the top hole. The windmill can now be hung and will turn with any slight breeze.

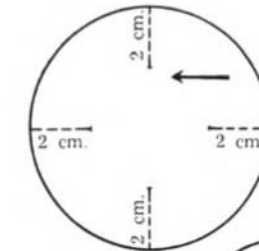


Fig. 1

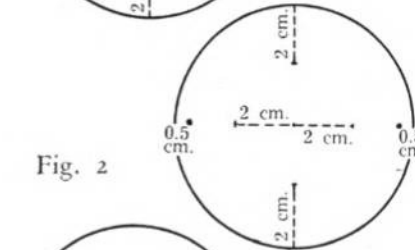


Fig. 2

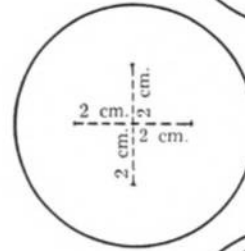


Fig. 3

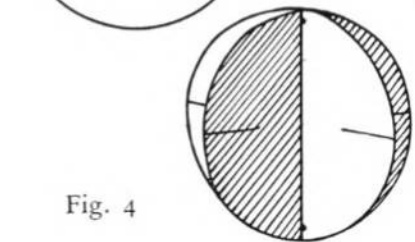


Fig. 4

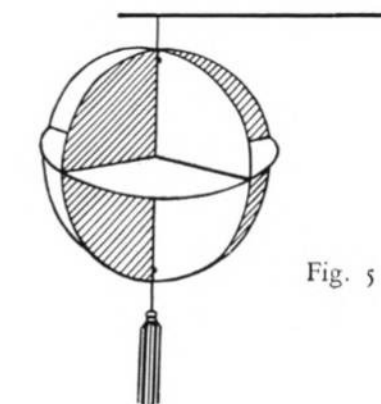


Fig. 5

LANTERN

Take a piece of coloured paper 13 cm. long and 8 cm. wide. Fold in half lengthwise. Draw a line lengthwise 1 cm. from the cut edge. Now draw dotted lines 0.5 cm. apart from this line to the fold, the length of the paper (Fig. 1). Cut along dotted lines. Open the paper and paste together the two short sides to form a barrel (Fig. 2). Press it from the top to open up the slits. Cut a strip of paper 8 cm. long and 0.5 cm. wide and paste on to one end of lantern to form a handle (Fig. 3).

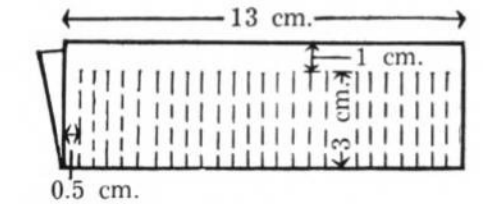


Fig. 1

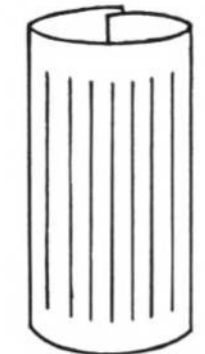


Fig. 2

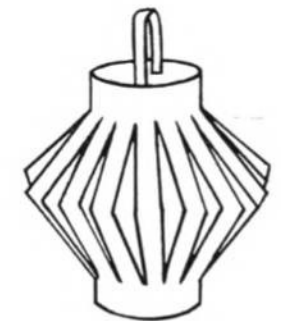


Fig. 3



SELECTED WORKS OF MAO TSE-TUNG

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OUR POSTBAG

From Workers in Uganda

This is to convey to you the fraternal greetings of my organization of the revolutionary workers of Uganda. We hail your great achievements in nuclear weapons and your determination to prove to the world that nuclear weapons are not a monopoly of European and American imperialists.

The workers of Uganda are a freedom and peace-loving nation. We have recently suffered unprovoked attacks on our territory by Tshombe and American mercenaries. But with the patriotism and solidarity of our comrades, including Chinese, we have humiliated our enemies by dealing an untold number of blows against them.

BOWERS P. KAWESA
Kampala, Uganda

New Zealander's Appreciation

You are doing good work with your magazine, exposing the imperialist murderers and cannibals and fighting for the oppressed people in Vietnam, Dominican Republic, the Congo and other storm centres of revolt. Your recent supplement, "Heroes and Heroines of Vietnam", portrayed the struggle exactly as it is.

Since 1949 when you kicked the puppet stooges of foreign imperialism, local landlordism and the Chiang Kai-shek bandits into the sea, I have watched with pride and admiration how, against almost unsurmountable odds which weighed heavily against you, you have made great progress:

The taming of your vast rivers, the elimination of flood, your harvests and the harnessing of your mighty river system to the requirements of your people. The great progress in agriculture and the rise of the people's communes with food aplenty for all.

The vast industrial growth with the great Anshan steel and iron giants, the huge 12,000-ton hydraulic press in Shanghai, your lengthy railway system and powerful electrification of the country are only a few of your great achievements, but they serve as examples to suffice.

Your hospitalization administration with your clever surgeons and other medical staff can be classed amongst the best in the world.

May your red banner continue to fly high. Long live the Party, the government and people of China. Long live Marxism-Leninism and proletarian internationalism!

LEO WOODS
Hamilton, New Zealand

The Handclasp of Friendship

We are always glad when we read newspapers from your country expressing the friendly and sympathetic feelings of your people for our suffering continent of Africa. These friendly feelings will

never be forgotten by our present generation and those to come.

The respect and admiration we have for your people is very great. The help which your country gives to our young countries of Africa in the fields of science, culture and techniques is highly appreciated both by our governments and people.

Under colonial rule, our people were barred from knowing anything about China. Now we are free, we read and see in the papers the might of your nation and its hard-working people. We cordially stretch out our hands to your people, with smiles for our everlasting friendship. We wish you success in every section of development in your country.

CHARLES WILSON BURUNA
Mau Narok, Kenya

Fraternal Greetings

I write as one of your new admirers in a distant Latin American country, one who is convinced of the victory of the Chinese revolution over our common enemy, Yankee imperialism. I wish to establish friendly relations with you as authorized spokesmen of the Chinese people, of their victories and progress in the ideological, industrial and technical fields.

Fraternal, cordial and sincere greetings to the great Chinese people and their Chairman, Mao Tse-tung, from a comrade in the revolutionary struggle who believes in the final victory of Marxism-Leninism throughout the world.

A READER
Cartagena, Colombia

A Great Stimulus

I am delighted to extend my warmest greetings to you, to the cadres and the members of the Chinese Communist Party and Chairman Mao. The Chinese people have scored brilliant victories in socialist construction. The successful nuclear test conducted recently is a great victory for the Party and people of China. This success of the Chinese people is a heavy blow at U.S. imperialist aggression, defends the security of the socialist camp, safeguards world peace and supports the oppressed peoples in their struggles against colonialism, neo-colonialism and imperialism, headed by U.S. imperialism. This success is also a great stimulus to the Vietnamese struggle against U.S. aggression.

BUI CHIEN THANG
Hanoi, Vietnam

A Symbol of Love

"We Are with Our African Brothers" was most interesting to me because of the Chinese demonstration against imperialism in the Congo. It is a symbol of the Chinese love for us Africans. I would like to read more about Chinese friendliness with Africans.

I would like to stress, you must not become tired in your fight against U.S. imperialism in any part of the world, for imperialism is the Dean of Lions to the modern world. We Africans and Nigerians in particular are strongly

against imperialism and racial discrimination.

SAMUEL AIGBOGUN
Benin City, Nigeria

Anti-imperialist Banner

I personally appreciate the ideological and political content of *China Reconstructs*; its banner raised against the reactionary and imperialist forces, its line towards the national liberation movements and peoples struggling for their freedom from imperialism headed by the U.S.A., the declared enemy of all peace and freedom-loving peoples.

JUAN ROCAS
Casablanca, Morocco

Unbreakable Relationship

The article in *China Reconstructs* on the unbreakable and happy relationship between China and Vietnam captured my imagination. It shows that the whole Chinese people support Vietnam, as I also do. It also shows that Chinese people hate imperialism and will ever be happy with peaceful nations.

M. D. M. ACHAPU
Ekuku-Agbor, Nigeria

The Creative Spirit

I was greatly moved by the articles referring to education: "Farm-Study Schools Prove Their Worth" and "Primary Education for All", as well as the feature To Our Readers entitled "Two Types of Schools". It is marvellous to see the people's creative spirit finding the correct way to express itself. The results are only possible in a socialist society.

All the articles in the magazine are excellent. They give us a general picture of the achievements of the new China, the real China, in all fields. I am always moved "to touch" through its pages the humanistic spirit—socialistic humanism—of socialist China's working class.

RICARDO MORALES AVILES
Mexico, D.F. Mexico

Admiration and Respect

Everything about China has my interest. I'm very happy with both *China Reconstructs* and *China Pictorial*. They inform me about your fascinating country. I have a great admiration and respect for the Chinese people and their leaders Mao Tse-tung and Chou En-lai. Someone who visited China praised your country very much on television.

MARGARET JOHNSAN
Oss, Holland

In a Relatively Short Time

I honestly think you have cause to feel proud of, very proud of, the achievements that your nation has accomplished in so relatively a short time. I think that the illustrations are well photographed and set out, very interesting and informative and the means of making great friendships.

RAYMOND WALLACE WATSON
Brisbane, Australia

